

A BOOKE INTITVLED:
THE ENGLISH

Protestants Recantation,
in matters of Religion.

WHEREIN IS DEMON-

stratquely proued, by the writings of the princi-
pall, and best learned English Protestant *Bishops*,
and *Doctors*, and *Rules* of their Religion, published
allowed, or subscribed vnto, by them, since the
comminge of our King JAMES into England:
That not onely all generall grownds of Diuini-
tie, are against the: But in every particular cheife
Question, betweene Catholicks & them, they are
in error, by their owne Iudgments:

*Divided accordingly, into two parts: whereof the first en-
treateth of those generall Grounds: The other
of such particular Controversies.*

*Whereby will also manifestely appeare the
vanitie of D. MORTON Protest. Bishop
of Chester his booke called Appeale, or
Answeare to the Catholicke Au-
thour of the booke entituled: The
Protestants Apologie.*

*Psal. 126. v. 1. Except our Lord build the house,
They labour in vayne that build ye.*



With Licence.
Anno 1617.

A BOOK IN TWO VOLUMES:
THE ENGLISH

Protestants Reformation
 in matters of Religion.

WHEREIN IS DEMON-

strated, by the writings of
 John and Richard Hooker, the
 and others, that the Reformation



Collegium Emmanuelis
Cantabrigia

Wm. B. ...
 Anno 1617.

TO ALL HIS WELBE-
LOVED CONTRYMEN,
ENGLISH PROTESTANTS,
especially persecutors of the Romane
catholicke Religion.



*Very and moste frendly I
remember my seruice, and
best loue vnto you. In ma-
ladies and diseases despe-
rate vsuall remedies will not cuer: in con-
trouersies, those that bee (and wronge-
fully) distressed, when equall triall will
not bee graunted, must accept vnequall,
or none at all. Your late commended hi-
story of the world, recommendeth vnto
vs, for moste true, this sentence: no-
thing can bee a more excellent
wittnessinge, then wherean Ene-
my doth approue our cause. Your
D. Morton doth testifie as much, and*

no man will deny it; neyther this that followeth, that in controuersed questions, and their tryall, no condemnation is more approued, then where men in their owne cause, are condemned by their owne Iudgment. Thus in our lawes confession of wronges and euill bebauiour, is conuiction; And in matters of Religion a Recantation. But without some high commaundinge cause how shall wee finde such enforceinge and forced witnes? Balaam his Asse spake not of himselfe, nor Cayphas of himselfe did prophesye. And in English Protestant Religion, where euery one is made a Iudge ouer all, that will gaynesay him in their conceits, no man will suppose, or once Imagine that any one will bee founde amonge them, to giue sentence against themselves, whome they value and esteeme at so high a rate aboue all the world besides, especially for the church of Rome, which they hate and persecute so much.

Yett

DEDICATORIE.

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Yett because no other meanes is left, I must build vppon this vnleuell groundes, and come for Iudgment at such a Consistory, onely to take what they shall giue, and haue nothinge, but what they please to allowe. Which I hope will bee that which is expressed in the Title of this booke, the same to which they haue all sworne, or subscribed, ratified, or confirmed, printed and published for their doctrine and Religion. I dare not goe hygher to the dayes of Queene Elizabeth, nor bringe the testimonies of Protestants in other contries, leaste I receaue for Answer, as others haue done, that they stand not vppon what forreyne and former Protestants haue taught: which though it bee a wayne and onely euillons exception to bee at variance, or defyaunce with them, in faith, of whose church (as they name it) they would bee members: yett to quoid all suspition and colour of euasion, though

neuer so frivolous. Because no protestant may deny, but that is their protestant Religion in England, vnder our Kinge, supream beade stiled of that Church, which hee by his lawes, and proceedings, with their Consents and Assentinge hath here established, and this their Bishops and Doctores by oath or subscription haue since then confirmed, and by their published printed writings defended, or mayntayned, or by their Religion ought so to doe; I will onely insist, in this their owne priuiledged, and allowed testimonyes, and authorities. And assume by them, to proue not onely, that all grownds of Religion in generall, doe proue and mayntayne the doctrine of the church of Rome, and condemne this protestant Religion; But further, and demonstratiuely to manifest, by true consequence, that in euery cheife question betweene this Protestants and Catholicks, they are in error, and wee
in

DEDICATORIE.

in truthe: Which will be more then euident demōstration against D. Morton Protestāt Bishop of Chester his Appeale or pretended Answere to the Catholick Author of the Protestants Apologie. And therefore being confidently assured, that I haue truely and fully performed, what I vnder take by their so greate aduantage, as to make them both wittnes and Iudge in their owne cause, I presume (as it is) soe to name this Booke: The English Protestants Recantation, in Matters of Religion. I wish it were as easye, (and no more difficult labonr) to bridle their wills and Appetites, from libertie, ouermuch loue of this world, and wanton delights thereof; as it is to demonstrate to their vnderstandings, that they bee in error: many men are able to doe this. But God and themselves must reforme the other; which of his greate mercy I moste humbly beseech him to graūt, That they

which so longe tyme haue onely talked of
 Reformed Churches, and Religions, may
 come to the true, and reall practise of re-
 formation, both in mynde and maners.
 Which I hope they may the sooner attay-
 ne unto, if they shall duely consider how
 foule and deformed the face of this their
 new doctrine is, euen as it is paynted by
 their owne colours, and pencell. That
 which remaineth, as my onely suite to
 you, is this: not to bee regardlesse of your
 best good, not willfully to erre from the
 way of truthe, to esteeme of the sacred
 Religion of the Church of Rome, as the
 greatest enemyes to it, and frends to you
 shall conclude it worthe, and lett my
 self and labours enioy your loue, as wee
 shall deserue it. And so I shall euer rest.

Your most wellwishing
 Contriman and frend,
 Author of this Booke.



THE
ENGLISH
PROTESTANT
RECANTATION:
IN MATTERS OF
Religion:

THE FIRST PART.

CHAPTER I.

PROVEINGE BY ENGLISH

*Protestant writers, since the beginninge
of his Maieslies Raigne in England,
that the true Church of Christ is of Infal-
lible Iudgment: The Protestants not so:
and so not the true Church.*



BECAUSE the cheefest and
moste generall controuersie
in Religion, in this time, be-
twene the Catholicks of En-
gland, and their Aduersaries
their contry persecutors, and Innouators,
is concerninge the true Church of Christ,
which, where, with whome, and what it
is: what bee the properties, true notes,

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signes, qualities, authoritie, office and com-
maunde of it, I will first begin with that
Question: In which I argue thus.

Whatsoeuer Companie, Societie, Consi-
storye, Iudgment, or Authoritie, is in time
of difference about Religion, moſte neces-
ſarie to bee knowe, followed, and obeyed,
and is the companie of holy ones, the how-
sholde of faith, spouse of Christ, the pillar
and grownde of truthe, whose commu-
nyon is to bee embraced, directions fol-
lowed, and Iudgment to bee rested in, must
needes bothe bee priuiledged from error,
and to bee obeyed in Matters of contro-
uerſie: But the true Church of Christ is ſuch;
Therefore free from error, and to bee
obeyed in this buſines. The *Maior* or first
proposition is euidently true, otherwise God
hath bounde man to followe and embrace
heresie or error, of necessitie hee must bee
damned without all hope of ſaluation, ex-
cept heresie, false opinions, error, or infi-
delitie, could bringe to heauen, which is
against the holy Scriptures, true Religion
which by no poſſibilitie can either bee
vntrue, or vncertayne, being reueled by
God himſelfe, and against the light of rea-
ſon it ſelfe, that men vnder penaltie of dam-
nation, should bee tyed to bee obedient to
that ſentence, for obedience whereof, they
were likewise aſſured to bee damned, which
is to accuſe God, moſte mercifull, of the
greatest Tyranny.

The *Minor* or ſecond *proposition* is proved
and

Concerning the true Church. 11

and the first also in this words of D. Feild.
 There is no parte of heavenly doctrine more necessa-
 rie, in this dayes of so many intricate controuersies
 of Religion, then diligently to searche out, which
 amonge all the societies of men in the worlde, is that
 blessed companie of holy ones, that household of faith,
 that spouse of Christ, and Church of the liuing God,
 which is the pillar and ground of truth: That soe
 they may embrace her communion, followe her dire-
 ctions, and rest in her Iudgment. Hitherto the
 wordes of this Protestant Doctor, by which
 is evidently concluded the moste certayne
 truth of those two Propositions in the
 Argument before; But to auoide all frivo-
 lous obiections and distinctions of these
 men, concerninge the Church generall, par-
 ticular, triũphant, militant &c. Hee playnely
 affirmeth, that this supream and infallible
 iudge is the present militant Church in ty-
 mes of controuersies: as is demonstrated by
 this his words: Which amonge all the societies of
 men in the worlde, is that blessed companie of holy
 ones, &c. Where his words, societies of men,
 and, in the worlde, are manifest testimonie,
 that hee assigneth the present militant
 Church on earthe, and no other, to haue
 this supream, and infallible, authoritie, and
 Iudgment, to decide controuersies. which
 is alsoe proued by all the rest of the Prote-
 stant citations, in this chapter hereafter.
 And if their words were not so cleare that
 they cannot bee wrested otherwise: yett
 the Question it selfe doth make it manifest:
 for all the faithfull people that euer were,
 and

D. Feild.
 epist. dedi-
 cat. before
 his booke
 of the
 Church.

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and be now in many thousande deceased,
out of this life, cannot now be assembled
in a Councell to giue sentence. And much
lesse can they that are not yett borne, be
so gathered together, to pronownc
Iudgment: and yett all this belonge vnto,
and ar, or shall bee members of the vniuer-
sall Church. further this is conuincd by
his cited words: *That householde of faith*: which
cannot bee possibly ment but onely of the
militant Church. For in the triumphant
Church, seeing God in himselfe, and truely
and perfectly knowinge without beleefe
all sacred misteries, *faith*, as the Apostle
faith, is euacuated in them, and turned into
knowledge, and as for those that ar not yett
borne, though hereafter in their time or-
dayned, they at truely to beleefe, yett now
they neither haue faith nor knowledge of
any thinge, nor any other qualitie or any
being at all. Thirdly this is euident also in
his laste words: *Embrace her communion, followe
her directions, and rest in her Iudgment*. Which
Protestants will not, and cannot meane of
the triumphant Church: and by no pos-
sibilitie can either bee vnderstoode, or ve-
refied of the true beleeuers to come here-
after, and not yett produced into this life;
for this as yett haucing no essence, or
beeinge for themselues, can haue no com-
munion, giue no directions, nor pro-
nounce Iudgment for vs, now extant to
embrace and followe. And this is inuincibly
further proued in the Arguments follow-
einge.

eing. Therefore secondely I argue thus.

That which hath Authoritie in controversies of Religion, to define what is true, and good, to ouerrule all inferiour and particuler Iudgments, and bynde all men to beleue and embrace the definitions thereof, must needs bee of Infallible Iudgment, and haue the supreme and highest power to commaunde, and no man to disobey yet. But the true Church of Christ is such: Therefore it hath Infallible Iudgment, the highest power on earth, and may not bee disobeyed, but in all thinges to bee obeyed by all people. The maior proposition is evidently true: for Authoritie is to bee obeyed by all subiects: otherwise it were not authoritie. And there were none to commaunde, none to bee obedient. And definitions in matters of faith, as they must bee moste certayne, vndoubted, and infallible, as euery article of faith is, and of necessitie must needs bee. So they are as firmly to bee beleueed, and professed, except wee will bee Hereticks, and obstinately incur damnation. The seconde proposition is thus proued by D. Couell, who writeth of the Church in this wordes: That which by her ecclesiasticall authoritie, shee shall probably thinke, and define to be true, or good: must in congruie as reason ouerrule all other inferiour Iudgments: whatsoeuer. And so them that (out of a singularitye of their owne) aske vs, Why wee thus hang our Iudgments on this Churches sleeue? wee answere with Salomon: It is better then one, For euen in matters of lesse moment, it was

Couell, def.
of booke
pag. 30.

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neuer thought safe, to neglect the Iudgment of manye,
and rashlie to followe the fancye and opinion of
some fewe. Hitherto this Protestant doctor,
directly proueing the second proposi-
tion, for which hee is cited: which also
is confirmed by the Arguments follow-
ing.

Thirdly I argue thus: whatsoeuer hath
authoritie from Christ, to approue the scrip-
tures, to bee a speciall grownde in the
matter of scriptures, to publishe and com-
mand to her children, in Matters of Reli-
gion, is the highest Iudge and of Infallible
Iudgment: But the true Church of Christ
is such: Therefore it is the highest Iudge,
and infallible in Iudgment. The Maior pro-
position is evidently proued, and confessed
before, and of all men cannot bee excepted
against by Protestants, commonly attribu-
ring the highest, and (consequently) infal-
lible Iudgement to the scriptures: for if
they haue their allowance and Infallibilitie,
soe much as belongeth vnto vs and our
knowledge, from the authoritie and ap-
probation of the Church: The Church
for giuing them allowance, and warrant of
Infallibilitie, must needs bee as much, or
more infallible, at leaste concerninge vs, in
which manner wee dispute, accordeinge to
that Rule of Logicke, *Propter quod vnamquod-
que tale, & illud magis. That which is the cause
why any thinge is so, is rather so it self.* Which
is euident thus, in this case. For if the scrip-
tures, so much as appertayneth to our
know-

knowledge, haue not approbation and Infallibilitie of truthe, but at they are approued and published for such by the Church: This Church which so giueth them such allowance, and warrant of Infallibilitie, must needs likewise bee infallible, which thoughte it needeth not confirmation, being iustified by a *Maxime* in the light of nature, may yett for Protestants bee further made manifest by the Protestant Author of the *Affertion*: who to proue the ministry of England to bee no true ministry, doth make demonstration of it in this maner: *The Queenes Royall Maestie being neuer capable of any part of spirituall powder, The same could not bee deryued from her parson, to the Arch-bishoppes and Bishops. Nemo potest plus iuris in alium transferre, quàm ipse habet. No parson can transferre more authoritie vnto an other, then hee himsele hath. And thus much concerninge the first proposition.*

*Affertion
An. Dom.
1604. pag.
277. 318.*

The second is thus proued by D. Conell, and D. Whitakers, cited and allowed by him in this words: *The Church of Christ according to her authoritie receaued from him, hath warrant to approue the scriptures, to acknowledge, to receaue, to publishe and commaunde vnto her children. M. Worron witnesseth the like in this maner. The Iudgment of the Church, wee are so far from discrediting, that wee holde it for a speciall grounde in this matter of scriptures. Therefore that Iudgment which may in no wayes bee discredited in the greatest matter, must needs bee infallible. For euery witnes that*

*Conell.
cont. Burg.
pag. 60.
Wotton def.
of Perk.
pag. 442.*

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is fallible may iustely bee discredited, in such busines especially.

My fourth Argument is this: whatsoever doth support and sustayne the truche, in which, and no where els the truche is preserved, which is a diligent and warye keeper of Christs true doctrine, committed vnto it, chaungeinge nothinge at any time, diminisheinge nothinge, addinge nothinge, nor losseing her owne, nor vsurpinge things belonginge to others, must needs bee of Infalible Iudgment, and free from error: But the true Church of Christ is suche: Therefore it is infalible in Iudgment, and free from error: The first propositions is evidently true: for truche once committed vnto one and continually so supported, sustayned and preserved, without chaunge, diminution, addition, losse or vsurpation, must of necessitie and Infalibly still bee truche: for neither truche nor any thinge els so mayntayned, and kept vniolable, can by any possibilitie bee ouerthrowne or altered. The seconde proposition is thus proued by this Protestants: M^r Ormerods words bee thus: The Church is called a pillar, because it is like vnto a pillar. For as a pillar dothe supporte, and vnderproppes a buildinge, and maketh it more stable, firme and stronge: so the Church doth sustayne, and supporte the truches for the truche is no where preserved but in the Church: D. Sutcliffe approueth this sentence: Christs true Church is a diligent and warye keeper of doctrines committed to her, and chaungeth nothinge at any time,

Ormerod.
pi^{er}. pap.
pap. 93.

Sutcliffe
against the
3 conuers.
pag. 79.

Concerning the true Church. 17

time, diminisheth nothinge, addeth nothinge superfluous, looseth not her owne, nor vsurpeth things belonginge to others. Therefore Christs true doctrine committed to the true Church, and continued and preserved longe time in the Church of Rome, Christs true Church (as this Protestants graunt in the next chapter, must needs still be there and that still the true Church of Christ: because that euer preferueth, and neuer looseth, or chaungeth the truth, nor any part thereof; fundamentall, or not fundamentall.

Lastly in this Question I argue thus: whatsoeuer Societie, or Companie hath authoritie in controuerxies of faith, and out of it there is no saluation, remission of synnes, or hope of eternall life, must needs bee infallible in Iudgment, free from error, and onely to be obeyed in such things, aboue all other Consistories, Conuenticles, or priuate parsons: But the true Church is such: Therefore Infallible in Iudgment, free from error, and so to be obeyed. The first proposition is evidently true: otherwise men were some times bownde to bee Hereticks, or belecue errors, because authoritie is to bee obeyed, and not resisted: and Hereticks might be saued, or God our moste good and mercifull Lord and Saviour compelleth and necessitateth man to bee damned, which be euident blasphemies.

The second proposition is proued by these English Protestants: first their booke of

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*Booke of
Artic. ar-
ticular. 20.
reconfir-
med by his
maiestie.*

*Feild. pag.
69.*

*Canell def.
of Hooker
pag. 76.*

Artic. 19.

*Rogers upp.
their Ar-
ticl. pag.
86. 88. 89.*

Articles, to which they all sweare or sub-
scribe, defineth thus: *The Church hath autho-
ritie in controuersies of faith.* D. Feild hath this
sentence. *There is no saluation, remission of sinnes,
or hope of eternall life, out of the Church.* Like is
the Iudgment of D. Couell and others. And thus much of the Infallible, highest
Authoritie, Iudgment, Commaunding and
Bindinge power, of Christs true Church, in
generall. Which can be but one, as that
Article of our Creede. *I beleue the holy Catho-
lick Church:* not Churches. teacheth vs. And
these Protestants in their Articles define it:
A congregation of faithfull men &c. not congreg-
ations: And thus comment vppon it: *There
is but one Church.* And proue it by these scrip-
tures. Rom. 11. 5. 1. Cor. 10. 17. 1. Cor. 12,
12. 13. 27. Rom. 12. 4. 5. Gal. 3. 28. and add
thus: *all Gods people agree with vs in this point.* And
cyte for it, the Protestant confessions of
Heluetia, Boheme, Gall. Belgia Augst. Wittenb.
Suew. And these Protestants before haue so
taught vs, when they define, or describe it
allwayes in the singular number onely, by
these their names and distinctions, *blessed com-
panie of holy ones; household of faith; spouse of Christ;
Church of the liueing God pillar of truth: &c.* And
in all verbes, relatives or demonstratiues of
it, so singularly speakeing of it, as, *her com-
munion; her directions; her Iudgment: her Children;
her Definitions: hath warrant to approue; to publish,
to commaunde: is a diligent keeper of doctrines, com-
mitted to her, chaungeth nothinge, diminisheth no-
thing*

thing &c. Which by no possibilitie, can bee verified of the Protestants, either in England, or any other nation; none of them in particular, or altogether, haueing, claying, or pretending either infallibilitie in Iudgment, to warrant any one article in contouerſie: but voluntarily and generally teaching, that *Theſis generalis eſt: ſi u a general Maxime, there is none in their Church, whoſe Iudgment is of Infallible authoritie. Neither Prince, Parliament, Cowncell, Miniſtery or their Church hath any privilege from error, but they haue, and doe erre in things pertainyng to God. Neither challenge any Iuriſdiction generall, to bynde others to their Religion: but abſolutely confeſſinge The Proteſtant ar without any meanes to take vp their contouerſies. No Prince with any preeminence of Iuriſdiction, aboue the reſt: no Patriarke one or more, to haue a common Superintendance or care of their Churches. And their publick comment vpon their Articles, to which they haue all ſubſcribed, aſſureth vs, is to be ſo, for relatinge vnto vs, how in the begynninge of their Repolt from the Church of Rome, to perſuade the world, they laboured by all means they could, to come to vnitie amonge themſelues, as in the true Church it muſt bee; Crammer and others vſed all deuifes, and Calayne wrote vnto him, ſayinge: That might his labours ſtand the Church in ſteed, he docem quide Maria, it would not grudge him to ſayle ouer ten ſeas, to ſuch a purpoſe. But this proud worke of much difficultie, is not altogether vnpoſſible*

Morton
Apol. part.
2. pag. 315.
willet An-
til. pref.
engl. &
pag. 71.
120. 150.
42. pref. to
the Read.
in Antil.
Articl. of
Relig. art.
21. Rela-
tion of the
ſtate of Re-
ligion cap.
47. &c.
Comm
vpon the
Articl. of
Engl. Pre-
ſent by Mr
Rog. in
pref. &c.

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in mans eyes. Where they well might haue left out their addition (if not) and haue playnely sayd without any exception, as it hath playnely proued, that it was altogether vnpossible, in mans eyes, especially in the common order of proceedings amonge them which by their owne Relation, was this: That euery kingedome, and free state, or principallitie, which had abandoned the Religion of Rome, should disuulge a breife of that Religion — which amonge them was taught, and beleeued. Wherevpon (as this men tell, came forth the seuerall Protestant confessions, or Religions of the seuerall Protestant Congregations, of Wittemberge, Ausburge, Bohem Suenue, Scotland, Heluetia, Fraunce, Belgia, Basile, Saxonie, England in their 39. Articles, &c. amonge whome, euen those of England it selfe, what contradiction there is, euen in matters, by their owne doctrine, fundamentall, and essentiall in Religion, demonstration is lately made, by this same maner and methode, by their owne authorities, and will be also manifest in this worke. And yett this men, which say, they are the learneest ministers in the worlde, and definitiuelly condemne all Churches, as Ierusalem, Alexandria, Antioch, and Rome, and generall Councells themselves of error, and may not pleade Ignorance for themselves, to excuse them from error. Neither can they with the least pretence of truth affirme, their acknowledged lyeing, and erroneous Church, to be the true

*The Answer
of Orford
to the
1000. pes.
Article.
19. & 21.*

true Church of God, except they will also
 moſte blaſphemouſly teach, and mayntayne,
 that *prima veritas*, and eternall truth is eter-
 nall falſehood; or with the damned *Prifcillianiſts*,
 that God in his Reuelations to his
 Church, and in the holy ſcriptures, hath
 deliuered lyes, and errours, commaunding
 vs to belecue them. For they haue before
 aſſured vs, that the true Church of God
 warily keepeth all doctrine committed to her, chaun-
 geth, diminiſheth, addeth, loſeth, uſurpeth nothinge.
 Therefore this chaungeing, diminishinge,
 loſeing, and uſurpinge Church of Prote-
 ſtants, cannot be this true Church of Chriſt,
 by their owne doctrine. And as materiall
 eſſentiall and fundamentall it is in Religion,
 concerninge the true grounde and fownd-
 ation of faith, and as greate a falſehood, to
 ſay, in the meanest, or leaſt point of faith,
 that truth is error, God a lyar, or his Church
 a ſeducer; as ſo to affirme in the greateſt,
 and moſte concerninge myſtery of Reli-
 gion. The true groundes, and fowndation
 of true beleueinge, equally weakened, or
 querthrowne in the one, as the other. And
 the firſt propoſition which our Catholick
 Priests, and brethren, priſoners at Wiſbych,
 offered to the vice-chaunceller of Cambridge,
 and that vniuerſitie, that is, *Eccleſia proteſtan-
 tium non eſt vera Chriſti Eccleſia*, The Proteſtant
 Church is not the true Church of Chriſt, is here
 ſufficiently queſtioned, and by themſel-
 not longe ſince more then ſufficiently de-

*Auguſt. lib.
 de mendac.*

*to ſhew
 the ſame
 in the
 ſame
 ſame*

Demon-
strat. of
Recus.
dem. 2. 3.
4. &c.

monstrated, to be publie proposition really
and sincerely as those proposition, had not
scoffingly, as hee pleaseth, to putentisee,
And so will be defended, or proued, by
those preparwinders of it. As also, their se-
cond proposition (for of the third in his
proper place) *patet externis iudex in rebus, fidei*
there is an externall iudge in matters of faith: will
be maynayed: notionely in such sense, as
the Vniuersitie of Cambridge, accordinge to
the nature of their Church, and Religion
grauenth, that is, fallible, and decreatull.
But as our Brethren accordinge to the na-
ture of our Faith, Religion, and the true
Church, is fallible, intended in, and still
offer to make it good, for the Romane
Church euer synce the time of Christ, and
so hereafter. When our English Protestants
vniuersities for their sodarely (as they terme
it) reformed Church, and light of the
Gospell, are driven into this Answer in
these words: Your second question is affirmative,
meaning an externall iudge, in matters of faith: If
you vnderstand a iudge infallible in his sentence, we
deny what you affirme: otherwise wee may say now
your assertion, which in their owne meaninge
aboue remembred, is *publie propositio*, for
their vniuersitied Church: which will haue
no iudge, or iudgement in matters of faith,
(aboue all things most infallible, and cer-
tainely true) except wee will allowe it,
for an Article of faith, or an infallible
trueth, that the iudge and iudgement must

Vicob: of
Camb: D.
Carey his
letter, Aug.
7.

be fallible, and deceatefull. And the Religion and faith so adiudged, and propounded to bee followed, and with diuine faith to be beleued, against the nature thereof, to be false, erroneoes, fallible, or deceatefull: for such as the Iudge is, the Iudgment, and difficultie adiudged, must needs be. And yett further one scruple more there is in this busines, which because Cambridge is now busied enough, against pore prisoners without bookes, I wish that Oxford could resolue: how it can stand with the Intelgitie, and sound doctrine of a Reformed Church, and spoken *consequenter*, like a learned vniuersitie, to graunt, as they haue done, and must doe by their Religion to this day, that there be, and must be so many Supream, and Independant Iudges, and heaps in their Churche, as I haue before remembred from themselves, Religions, Churches, seuerall and different Confessions, or Professions of Faith, euery one absolute of it-self, and without dependance of any other: and to vse their owne wordes, Without any meanes, to take vp their controversies, no Prince with any preeminence of Iurisdiction about the rest: no Patriarke, to haue a common superintendence or care of their Churches. And yett now the vniuersitie of Cambridge haueing (as they write) warrant from our Kinge, to accept our Preists challenge (God graunt they performe their warrant) Ioyneth with them in this position, *datur*

*Their lett:
sup. Aug. 7.*

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externus Iudex: there is an externall, or, one externall Iudge in matters of faith. If there is but one externall Iudge, for *Iudex externus*, and externall Iudge in the singular number, is but one, then those Churches or Church of theirs which from their begynning haue had so many supream Iudges; and Iudgments cannot be the true Church of Christ, which (as now the graunt) hath but one. And if their former both doctrine and practise of many such Iudges, is true, then their present doctrine, and graunt, of onely one, is false, and inferreth a false Church. But I leaue them to our Preists at Wibych. Onely here I will adde: because they haue now allowed one externall Iudge in matters of faith, in the true Church, to whose Iudgment all must be obedient, otherwise hee is not to be named a Iudge: they must also against their owne limitation, allowe that his Iudgment is infallible, otherwise the whole Church might erre, which D. Feild with priuiledge denyeth in these words:

Wee thinke that particular men and Churches may erre daminably: because notwithstanding others may worship God aright: but that the whole Church at one time cannot so erre: for that the Church should cease ytterly for a time, and so not be Catholike, beinge not at all times: and Christ should some times be without a Church. Therefore the Vniuersitie of Cambridge by warrant from our Kinge, alloweing the one, and D. Feild with publicke applause in the name of all English Pro-

Feild. pag.
 203. l. 4.
 cap. 5.

Concerning the true Church. 25

Protestants, as his words (*wee thinke*) ar
wittnes, attesting the other, and all English
Protestants before assuring vs, that they
and all their Churches, doe, or may thus
erre, they cannot haue, or be this true
Church of Christ: And because there is no
other in any probable Iudgment left to be
free from such damnable erring, but the
Romane Church, because there reason
tellet vs, *the Church cannot cease, but be Catho-
lick in all times, and Christ cannot be without a
Church:* This externall and Infallible Iudge
is in the Romane Church, and that this
freed, from damnable error, is the true Church
of Christ but of this in the next chapter.

B 5

CHAP.



CHAPTER II.

W H E R E I N, A D E M O N S T R A -
tion is made by these English Protestant
Doctors themselves, writing, or allowed
as before, synce the begynninge of Kinge
JAMES. his Raigne, in England, that
the Romane Church is the true Church of
Christ.

NOW it will be no difficult thinge
 to proue even by this Protestants
 themselves that the Romane
 Church, that I meane, which
 submitterh it selfe to the Iurisdiction of the
 Pope of Rome, as the vicar of Christ, Suc-
 cessor to S. Peter and supream heade
 thereof, is the true Church of Christ: for
 being generally graunted by Protestants,
 that either their conuenticle and congrega-
 tion, or the Church of Rome is the true
 Church of God, and their clayme and
 title thus shamefully by them selues ex-
 cluded and ouerthrowne, it must needs
 follow by iust consequence that the Ro-
 mane Church, is that blessed companie of holy
 ones, howshold of faith, spouse of Christ and Church
 of the liueinge God, priuiledged with such
 Immunities, and commaunding power, as
 is declared, and by English Protestants
 ascribed

Concerning the Roman Church. 27

ascribed to the true Church; in the former chapter: whereupon the Protestants offerres
 Abconferrence speake of themselves; and
 their cause in these words: If the ministers bee
 interior; they protest to all the world, that the Pope
 and the Church of Rome (and in them God and
 Christ Iesus himself, haue had greare wronge; and
 indignitie offered vnto them, in that they are reiected;
 and that all the Protestant Churches are Seismiticall
 in forsakeinge vntie and communion with them.

Offer of
 conference
 pag. 16.

And a litle before speakinge of some po-
 sitions amonge them; offered then to bee
 disputed. They write in these termes: diuers
 of vrb^e propositions are suche, that if the ministers
 should not constantly holde and mayntaine the same
 against all men; they cannot see how possibly, by the
 Rules of diuinitie, the separation of our Churches
 from the Church of Rome; and from the Pope the
 Supreme heade thereof can bee iustified. But to
 make particular, and direct probation, of
 their Catholicke doctrine, by these Prote-
 stants, I argue thus; from their owne diui-
 nitie, in the 12. Article of their Religion of
 the necessarie and vnseparable (by them)
 vntion of faith and good workes, and their
 definition of the true Church in their 19.
 Article subscribed vnto by all English Mi-
 nisters; and it is in this maner. Whatsoeuer
 Church hath in great multitude, men vertuous,
 learned; franght with the loue of God, and the
 trauhe about all thinges, men of memorable Inte-
 gritie of hart; and affections, preachinge much both
 of faith and pietie with wonderfull zeale and spirit.

Offer sup.
 pag. 11.

Articles of
 Relig. arti-
 cul 12. &
 artic. 19.

That

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*Relation of
the state of
Religion
sup. 48.*

That must needs be the true Church of Christ. But the present Church of Rome is such: Therefore it is the true Church of Christ. The first proposition is evidently deduced, from those two Articles of their Religion, and cannot be denied. The Minor proposition consisteth of the expresse words of their Protestant Relator of the state of Religion: and so nothing remaineth to be further proued.

My second Argument is thus framed: Where The outward state and glorie of the seruice doth engender, quicken, encrease, and nourish inward reuerence, respect and deuotion, which is due vnto soueraigne Maiestie and power. Where deedes of charitie be exceedinge, the life of some of their Religions incomparable in seueritie, where there is excellent order of gouernment, singular helps for encrease of godlines, and deuotion, and profiting of vertue. That is the true Church of Christ: But the present Church of Rome is such: Therefore it is the true Church of Christ. The Maior proposition is manifestly true, by Protestants in their Article of the Church in these words: the visible Church of Christ is a congregation of faithfull men, in which the pure word of God is preached &c. in all those things that of necessitie are requisite to the same. All which are conteyned in the first proposition.

*Articul.
19. sup.*

*Relation of
the state of
Religion c.
9. c. 22. c.
26. c. 48.*

The seconde is their owne expresse words, written and published of the present Roman Church by their Relator of Religion for confirmation of bothe which Arguments,

guments, the same Protestant Author not ignorant of so many differences in Religion betweene the Romane Church and them, perswading an vnion betweene them, onely requireth Catholicks to giue ouer fyue things, all dispensable, and not any one of them, essentiall, as hee teacheth. Which is as greate testimonie as a true Protestant can giue to the true Church, for their common doctrine (to defend their manifest errors) is this, that the true Church may er in matters not essentiall, and fundamentall. The words of D. Willet ar these: *to errors of doctrine, which ar not fundamentall, euen the true Church of Christ is subiect.* So their booke of Articles of Religion, so D. Feild ordinarily in his bookes of the Church, so D. Sutcliffe D. Done one of their Bishops, M^r Wotton, M^r Middleton, M^r Powell, and all the rest, that made Protestants and Puritans but one Church do and must acknowledge. And the benefices which this Protestant Relator assureth his brethren to fynde by vnion with the Romane Church, hee setteth downe in these termes: *they shall finde excellent order of gouernment, singular helpes for encrease of godlines and deuotion, for the conquering of sinne, for the profiting of vertue.* Which be all the happines, that the true Church can giue, or man enioy in this life. For all our combate is to conquer sinne, to haue vertue, godlines, and deuotion, and whosoever hath obtayned these things,

Relat. c.
48.

Willet
Ansil. page
43. Art. 19.
Feild. of
the Church
Sutcl. a-
gainst D.
Kell, Done
persuas.
Wotton
pag. 28.
Middlet.
p. 201.
Powell con-
sid.

Relat. sup.

things, cannot doubt of heauen, which is onely prepared for people endued with such graces, to which if wee add his excellent order of gouernment, no properrie of the true Church is wantinge. And yett the scruple of this Protestant Relator, for those fyue things also, shall be fully satisfied euen by himselfe, and his fellowe Protestants, that in them also as in the rest, the Church of Rome mayntayneth the truthe, and Protestants be in error, as will appeare in the seconde parte of this worke, in the chapters here cited.

See part. 2.

cap. 9. 10.

11. 12. 13.

Thirdly I argue thus: No Church wantinge the supreame and byndeing authoritie ouer all others, (which their Bishop D. Bilson, D. Feild, D. Morton, D. Surcliffe &c. affirme to be a generall cowncell) can be the true Church of Christ, and consequently (because there is of necessitie one true Church, that which enioyeth it, is the true Church of Christ: But neither any Protestant, or other Church, besides the Church of Rome, hath, or can haue this supreame byndinge authoritie: Therefore that onely is the true Churche of Christ. The Maior proposition for the supreame bynding authoritie, to be in the true Church, is evidently true: otherwise no controuersie could be decided, nothinge in Religion warranted for truthe, nothinge condemned for Heresie. For where there is no such bindeinge, and commaundeinge authoritie, to

tie, to be obeyed, or resisted, there can be no truth beleened by authoritie, nor any obstinate resistance vnto it, which as D. Couell, M^r. Ormerod and other Protestants tell vs, is required, to heresie. Now that this supream bindinge authoritie is onely in a generall cowncell, by these Protestants, is testified by D. Feild in these words: *The supream and binding authoritie, is onely in Bishops, in a Generall Cowncell.* So the Protestant Bishop of Winchester, D. Bilson, so D. Morton, D. Sutcliffe with others. The seconde proposition is evidently of late demonstrated in the booke Intituled *Protestants Demonstrations*, where manifest prooffe is made by these Protestants themselves, that they ar so farr from euer haueing a Generall Cowncell of Bishops, that their English Protestants neither haue, nor can haue true and lawfull Bishop, Priest, or Minister amonge them of their creation. And if by impossibilitie they could haue Bishops, yett that they cannot haue any such Cowncell is wittnesed by their Relator in these words: which I haue also cited before: *The Protestants ar seuered bandes, or rather scattered troopes, eache draweing dyvers way, without any meanes to pacifie their quarrells, to take vp their controuersies. No Prince with any preeminence of Iurisdiction aboue the rest: no Patriarcke, one or more, to haue a common superintendence or care of their Churches, for correspondencie and vnitie: no ordinary way to assemble a Generall Cowncell of their parte, the onely hope remayninge to assuage*

Couell
exam. pag.
202.

Ormer.
dial. 2. &c.

Feild. pag.
228.

Bilson
Suruey
pag. 85.

Mort. part.
2. apolog.
pag. 340.

Sutcliffe
against D.
Kell, pag.
41. 4. 102.

Protest.
Demon-
strat. cap.
2. &c.

Relation
c. 47.

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*Reg. vppon
the booke
of Articl.
in prefat.*

asswage their contentions. And in their publick
glosse, vppon their booke of Articles, they
acknowledge, this thing so vnpossible, in
their Religion, that they could neuer with
all meanes they made, bringe to passe to
haue any meeting of Protestants; to come
to vnitie amonge themselues, but euery
Protestant State and Contry, hath a seuerall
Confession, or *Profession* in Religion. As
also those seuerall *Confessions* witnes, Where
wee see, that it is a thinge so vnpossible for
these mé to assemble a Generall Cowncell,
which they teach is, to consist of all Pro-
fessions, that they cannot doe it, *for their
owne poorte*, as the words ar, nor haue any
other meanes amonge them of Iurisdiction,
to decide controuersies: when contrary
wise of the Romane Chürche hee speaketh
in this maner, in the same place. *The other
haue the Pope, as a common Father, Aduiser and
Conduñter to them all, to reconcile their larrs, to
appease their displeasures, to decide their difference,
aboue all things to drawe their Religion by consent
of Cowncells, to vnitie.* Neither can any Prote-
stant say, that this is spoken of this Relator,
consideringe the present states of those
Churches, and is onely so in thar meaneinge
and not absolutely and generally true: for
it is both absolutely, and generally true,
and euen by the nature and doctrine it self,
of those Religions; for the Romane Church
mayntayneth for the Pope, and hee for
himself claimeith as Successor to S. Peter,
Supe-

*Relat. sup.
cap. 47.*

Obiect.

Ans.

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Superioritie, and Commaundeinge Authoritie, in the whole Christian Worlde, in spirituall causes: which no Prince, Parliament, Presbitery, or other Regent amonge Protestants, doth out of their owne temporall confines, and Gouvernment, as is playnely sett downe in the Relators sentence, and freely acknowledged by all Protestant writers.

My next Argument is this: That which is a congregation of faithfull men, in the which the pure worde of God is preached, and the Sacraments duely ministred, in all thinges requisite, is the true Church of Christ: But the Romane Church is such: Therefore it is the true Church of Christ. The Maior proposition consisteth of the Englishe Protestants definition of true Church sett downe in the Articles of their Religion, in these words: *The visible Church of Christ, is a Congregation of faithfull men, in the which the pure worde of God is preached, and the Sacraments be duely ministred, accordinge to Christs ordinance, in all those things, that of necessitie are requisite to the same.* The seconde proposition supposing their former doctrine onely requiring in the true Church points of essentiall, fundamentall and necessary doctrines, which is also expressed in this Article, is proved before; and further by these Protestants. Their Relator writeth in these words: *The Romane Church still keepeth inviolable, the foundation of Religion.* D. Couell

*Articles of
Relig. art.
19.*

*Relation of
Relig. cap.
48.
Couell def.
of Hock.
pag. 68:*

writeth

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Doue per-
suas. pag.
21.

Doue sup.
pag. 27.
28.

Couell a-
gainst the
plea of the
Innocent
pag. 21. 36.

Relat. 8.
48.

wrieth thus: touching the mayne points of Christian truth, they (of the Church of Rome) constantly persist in them. Their Bishop D. Doue supposing their Religion for true, which they do or should holde, writeth in this maner. In fundamentall points of doctrine, the greatest papists in the worlde agree with vs. Concerning Sacraments, hee alloweth, that accordinge to our definition which is more limited, and saith then that of Protestants. There be as many as wee teache, (which be seuen) and this shall not breede any such larre betweene vs, that therefore wee shoulde refuse to communicate together. Which no man in conscience can say, if hee supposeth vs to be in error. For his owne words be these: *This proposition is vndoubtedly true: no Heretiks nor Schismaticks ar to be communicated withall.* And to giue all contentment euen to those Protestants, which doe not allowe their owne Articles, in this doctrine of the notes of the Church, but to speake in D. Couells words: adde discipline the thirde note, and of as much necessitie: although for his owne opinion hee affirmeth with their recited Article in this maner. There be but two essentiall notes of the Church, the true preacheing of the word, and the right administration of the Sacraments. The Relator hath told Protestants before, that this Note is in the Romane Church. Wherein (to vse his words) Protestants Ioyneing with it, shall finde excellent order of gouernment, singular helpes for encrease of godlines, for the conquering of sinne,
for

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for the profiteinge of in verue. And their B. *Done per-*
suas. pag.
 Doue speakeinge of the late Cowncell, of Trent, *29.*
 hath these words: In that Cowncell of Trent,
 they sett forth such holosome Canons, concerninge
 Discipline, as were fitt for a reformed Church.
 Therefore by these Protestants nothinge
 is wanteing in the Church of Rome, that
 belongeth to the true Church of Christ:
 neither any thinge superfluous vsed in these
 things.

Further I argue thus: Whatsoever
 Church is not Hereticall, or Scismaticall,
 is true and Orthodoxe: But the Church
 of Rome is neither Hereticall nor Scisma-
 ticall: Therefore Orthodoxe, and the true
 Church of Christ. The Maior proposition
 is evidently true: for as the true Church of
 God was euet called Orthodoxe, and Ca-
 tholicke, so the Impugners obstinately
 eyther in vnderstandeinge, denyeing the
 defined doctrine thereof, or in will resi-
 steing the Superioritie, and true Authoritie,
 were Hereticks and Scismaticks. The se-
 conde proposition is proued, by their be-
 fore cited Protestant Bishop Doue, offereinge *Done sup-*
 Catholicks to communicate with Prote- *persf.*
 stants, without any chaunge of opinion in
 Religion. And yett that neyther Hereticks,
 nor Scismaticks, ar to be communicated wi-
 thall, hee hath before witnessed in these
 words: This proposition is vndoubtedly true; no
 Hereticks nor Scismaticks, ar to be communicated
 withall. And hee giueth vs securitie, That

Done sup
pag. 5.

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by no possibilitie (accordeinge to the Argument of Generall Councells before)
The Church of Rome can be at any time
adiudged Hereticall: his words be these:
Dono sup.
pag. 14. No Church can be condemned and adiudged Hereticall by any priuate Censure: but it must be publicke: a Generall Councell, as hee there expowndeth himselfe, which Protestants neuer had, nor possibly can hereafter haue, as they haue graunted.

My next Argument is this: All that allowe the present Greeke Church, to be the true Church of Christ, and yett further acknowledg, that the Church of Rome consenteth with the same Greeke Church, except in some fewe things, in which they also holde, that the Romane Church reacheth the truth, and the Greekes be in Error, must needs acknowledge the Church of Rome, to be the true Church of Christ: But these Protestant writers of England doe Thus: Therefore they must allowe, that the Church of Rome is the true Church of Christ. The *Maior* proposition is evidently true, for the comparative degree in all things includeth the positive, and addeth an encrease vnto it: as better, or more good, more white, more vertuous, more true, &c. do include goodnes, whitenes, verrue, truth &c. and increaseth them: Therefore that Church which is more true, then that which is affirmed to be true, must needs be graunted to be

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be the true Church of Christ.

The seconde proposition is proued by these Protestants first their present Protestant Archbishop of Conterbury, and D. Feild allowe the Church of Greece for true. The Title of D. Feilds chapter hath thus freed it from the contrary, in these words: *It no way appeareth that the Churches of Greece ar Hereticall, or in damnable Scisme. And againe: all these holdeinge the Rule of faith, and beleeneing all those things, that ar on the perill of eternall damnation to be particularly and expressly knowne, and beleened: wee accompt them in the number of the Churches of God, and doubt not but innumerable liuinge and dyeing in them, are, and haue bene saved.* Now if wee consider the differences betweene these two Churches, of Rome, and Greece, wee shall finde the cheefest to bee about the procession of the holy Ghost, whether from the Father alone, as the Grecians contend, or from the Father and the Sonne, as the Church of Rome teacheth: and whether in the Sacrament of the Altare leuened or vnleuened breade, as the Romane Church teacheth, is to be consecrated. And in bothe these the Protestants of England consent with the Church of Rome, as appeareth by those words of the Creede: *Who proceedeth from the Father and the Sonne,* allowed and vsed by them in the one, and their practice in the other. If Protestants will add contention for supreamacie, moſte

*D. George
Abbat a-
gainst D.
Kill pag.
63. Feild. l.
3. cap. 3.
C.*

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of them confesse, that it neuer belonged to Constantinople in Greece, whose name was not, when Rome enioyed it: And the present Gretians themselves acknowledge, the highest dignitie in Rome. And in the next chapter I am to proue the supreamacie of the Pope of Rome, ouer all the world, for this place it sufficeth that the recited D. Feild telleth vs, absolutely it was but intruded and vsurped by the Citie of Constantinople, to be accompted superior, greater, more honorable then any of the rest, and the cheife Bishop of the whole Worlde, because his Citie was the cheife Citie of the Worlde. Which as hee saith, hee challenged because hee was proude and Insolent. Now how these Churches agree in other questions, that be betweene Protestants and vs will appeare in diuers chapters of this treatise, and is conteyned in the censure of the Gretians against Protestants: and as in playne words confessed, by the Protestant Relator, who speaketh of them in the Greeke Church, in this maner.

Hieremias Patriarch, Constant. in censura Eccl. With Rome they concur in the opinion of Transsubstantiation, and generally in the service, and whole bodie of the Masse, in prayinge to Saints, in auricular confession, in offering of sacrifice, and prayer for the deade, and in these without any, or with no materiall difference. They holde Purgatory also, and worshipping of pictures. For the forme and ceremonies of the Masse, they much resemble the Latines. Their liturgies be the same that in the olde time, namely S. Basil, S. Chrysostomes, and S. Gregories

Feild. l. 3.
of the
Church c.
2.

*Hieremias
Patriarch,
Constant.
in censura
Eccl.*

*Relation of
Relig. c.
53. or 54.*

Cap. 55.

*Cap. 53. or
54.*

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Gregories translated, without any bendeinge of them to that chaunge of language, which their tonge hath suffered, In summe, all those opinions which grew into the Church, before that separation, betweene the Greekes and Latines, and all those ceremonies which were common vnto bothe, they still retayne, as their Crossings and Thapers with others. Therefore yf this Church of Greece is not to be condemned, as these Protestants teache, much lesse can the Romane Church be condemned by them, but must needs remayne the true Church of Christ.

Thus I argue againe: That which was the true Church in the time of Luther within an hundred yeares, by the confession of Protestants, wherein as in the true Church of Christ, Christianitie, Baptisme, Ordination, and power of Ministry were receaued, and which brought forth of renowned Kinges and Queenes many Saints in heauen, and many moste learned, holy, and vertuous Doctors, and Popes themselves, and yett of that faith, which the present Church of Rome now teacheth, must needs be the true Church of Christ: But the present Romane Church is such, by these Protestants: Therefore by them, it is the true Church of Christ. The first proposition is evidently true for if (as before by these Protestants there is no saluation out of the true Church so many glorious Saints and holy ones, Kinges, Queenes, Popes, and Doctors, that could not be excused by

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ignorance, muche lesse made glorious in it, could not haue gone to heauen. Now supposeinge, that euery Church, true, or false, consisteth of the heade, and other members, of him, or them, that rule, and those that be ruled, of the shephards and sheepe, Bishops, Preists, and those vnder their chardge. Thus I proue the Minor proposition of the Church of Rome consistinge of the Pope supreme heade Bishops, Doctors, Preists, and other members D. Feild writeth

*Feild. pag.
72.*

thus of this Church: *The Romane and Latine Church continued the true Church of God euen till our time. Therefore why was it refused by them? or how; nor since chaunged, can it be now other wise? againe hee writeth in*

*Feild. pag
182.*

these words: Wee doubt not but the Church in which the Bishop of Rome exalted himselfe, was notwithstanding the true Church of God: that it held a sauing profession of the trueth in Christ, and by force thereof, conuerted many contryes from error to trueth. Therefore the doctrine of it beeing trueth, it must needs be the true Church.

Feild. pag.

*72. Couell
def. of Hook
pag. 73.*

Hee further acknowledgeth with D. Couell and others, that Luther and the rest of his Religion, were baptized, receaued their christianitie, ordination, and power of Ministry, in that Church, as the true visible and apparant Church of Christ. Hee telleth vs further that diuers of the Romane Church euen of the best learned be saued and Saynts in heauen. Then the vnlearned neede not feare to followe their guides goeing before, and theacheing them the

*Feild. pag.
182.*

way

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way to heauen. D. Willet writeth thus: it is Willet
not denyed by any Protestant, but many renowned Antilog.
Kings, and Queenes of the Romane saith, at Saints pag. 144.

in heauen. And speakeing of the Kings Mother, that glorie of late Princes, Q. Mary of Scotland. Hee attribureth vnto her, and her Religion, that of the Romane Church, such holines and truthe, that it preuailed with God not onely for herself, but her same also: his words be these: The childe of such prayers, and teares, cannot possibly fall away.

D. Sutcliffe acknowledgeth the scholemen so far and famously to be Papists, (as they terme Catholicks) that hee nameth them especially Pope Innocent the thirde, Thomas Aquinas, Scotus, Albert, Durand, the most renowned in schooles, particuler Agents of the Romane Church, and foretops of Popery, and ioyneth them in that sence with the late Doctors of the Church of Rome, defending in their writings the doctrine thereof, Hardinge, Allen, Bellarmine, Baronius. And yett D. Couell highly speakeeth in the praise of suche men in this maner: Alexander Hales, whoe made his summe that excellent worke, by commaundement of Pope Innocentius the fourth, was called the fountayne of life, because of that lyuely knowledge, that flowed from him: hee was scholler to Bonauenture, a Scholler not inferior to himselfe, of whome hee was wont to say, that in Bonauenture hee thought Adam sinned not: meaninge of that illumination which was in him (and doubtes there was much in him) as though hee had

Willet En-
gl. pref. to
the K. be-
fore Antil.
Sutcliffe
Ans. to the
lay per.
pag. 34.

Couell def.
of Hook
pag. 24.

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not beene darkened by the fall of Adam: And therefore the Church called him the Seraphicall Doctor: To these Aquinas was not inferior whome came so neare vnto S. Augustine, (whome in his booke against Burges hee esteemeth the chiefeſt Doctor that euer was, or shall be, excepting the Apostles) that some thought hee had all his workes by hart, and by a common prouerbe it was spoken, that the soule of S. Augustine dwelt in Aquinas: in whome aboue all the rest, foure contrarieties were saide to excell: abundance, breuittie, facilitie, securitie: in respect whereof hee gayned the Title to be called Angelicall. And to speake somewhat of our Popes themselves, so odious with this people, The Protestant Relator findeth much vertue, deuotion, and pietie in them, which haue beene euen in these dayes: amonge which, to particular in the last Pope Clement 8. hee writeth of him in this maner. Hee did often weepe vpon pietie and godly compassion, at his Masses, Processions &c. his eyes were still watteinge, sometimes streameing with teares, in so much that for weeping hee seemed another Heraclitus: hee was a good Pope, a good Prince, a good prelate. And to exclude Ignorance, hee writeth thus: the Papists crye maynely in all places for triall by disputation. Then if our Popes be so holy, so good Popes, good men, good Princes, good Prelates, our Kings and Queenes and best Learned, Saints, our Pastors, Doctors and Teachers that be the Popes Agents, and foretops of popery, moſte excellent for learninge and pietie, their writings renowned, their doctrine

secure,

Conell
against
Burg.)

Relation of
Relig. cap.
42. 43.

Relation
cap. 29.
sup.

secure, wee may securely followe them,
and as securely conclude, by these Pro-
testants, that onely this Church of Rome
is the true Church of Christ. Lastely
in this question I argue thus: That
which by the confession of Protestants is
our mother Church, and from which no
Churchie ought further to sepearate it selfe,
then it is separated from it self, when
it was in her best estate, for true do-
ctrine, and in which shee still continueth
in all things necessarie to saluation, so
vndoubtedly that they confesse it in plaine
words, to be the familye, of Iesus Christ,
part of the howse of God, and visible
Church, that they which liue and dye in
it may be saued, must needs be acknow-
ledged by them for the true Church of
Christ: But the present Romane Church
by these Protestants is such: And there-
fore by them the true Church of God.
The Maior proposition is evidently true: for
all children (to which all other Churches
in respect of Rome, ar compared) ar
bownde to obey their Mother, especially
teacheing all necessarie truth, as is here
supposed. And that which is the Mother
Church, which is the highest, if it be a part
of the howse of God, and visible Church,
and the familie of Iesus Christ, it must
needs be the moste excellent part thereof,
the heade, and cheife, and so absolutely the
true Church, such societies being named
by

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by the moste worthy and rulinge authoritie in them. And if saluation is to be had in it, it must likewise by that title, be the true Church of Christ. For D. Feild with D. Couell and others before haue giuen their sentence, in these words: *There is no saluation, remission of sinnes, or hope of eternall life out of the Church.* Then of necessitie that Church wherein there is not onely hope, but by the aduersaries themselves, an assured certaynetie of saluation, and eternall life, which cannot be had without remission of sins, must needs be onely the true Church of Christ. The minor proposition is thus proued by these Protestants: first his Maiesties words be these: *I acknowledged the Romane Church to be our Mother Church,* this in publicke Parliament, and in the conference at Hampton court, in this order: *No Church ought further to seperate it selfe from the Church of Rome, either in doctrine or ceremonie, then shee hath departed from her self when shee was in her flourishinge and best estate.* Which before is proued by these Protestants shee hath not done in any essentiall, and fundamentall thinge, which is all they require. And this will more then abundantly appeare, through out this treatise hereafter. And D. Couell writeth thus of this present Romane Church touching the maine points of Christian truth, they constantly persist in them: Protestants doe gladly acknowledg them to be the family of Iesue Christ. They of Rome were, and are still in the Church,

Feild pag.
69. Couell
def. of
Hook. pag.
76.

Kings
speech in
parlam.

Confer. at
Hampt.
pag. 75.

Couell def.
of Hook
pag. 68.

Concerning the Roman Church. 43.

Church, a parte of the house of God, a limme of the
 visible Church. Which hee addeth also to haue
 beene M^r Hookers sentence, telling vs, that *Hook. l. 5.
 pag. 182.*
 what hee writeth of the Church of Rome, is
 but to giue her her due, and wee acknowledge them
 to be of the family of Iesus Christ. And hee con-
 cludeth thus: It is straunge, for any man to deny
 them of Rome, to be of the Church. And againe: *Couell sup.
 pag. 73. &
 pag. 76.*
 Wee affirme them of the Romane Church, to be
 parts of the Church of Christ, and that those that
 lyue, and dye in that Church, may be saued. And
 all kindes of Protestants when they com-
 bate amonge themselves, rather prefer
 the Church of Rome, then their fellow
 Protestants. The Relator writeth thus: *Relation
 cap. 45.*
Lutherans in Germanie, both the Cleargie, and
 layetie, openly protest, they will rather returne to the
 Church of Rome, then ioyne with the Sacramentary
 Protestants, such as bee in England. And of
 these M^r Iacob writeth thus: *Iacob. pag.
 73.*
 The Bishops of
 England when they deale with Puritans, must ioyne
 playnely with the Catholicks in their Answers, if
 they will mayntayne themselves. Lastely the Pu-
 ritans haue written against these Prote- *Offer of
 conf. pag.
 16.*
 stants, as is cited before, in these words:
 If the Ministers be in error, they protest to all the
 worlde, that the Pope and the Church of Rome, and
 in them God an Christ Iesus himselfe, haue had
 greates wronge, and Indignitie offered vnto them, in
 that they are reiected, and that all the Protestant
 Churches ar Scismaticall in forsakeinge vniue and
 communion with them. Then if the Lutherans,
 or parliamentary Protestants, or Puritans,
 all,

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all, or any of them, as to be beleeued against others, none of their congregations, but onely the Church of Rome at this present is the true Church of Christ, whose communion of all men is to be embraced, directions followed, and Iudgment to be rested in. Now after all these Protestant witnesses I come to D. Morton: hee agreeth with his former Brethren, concerning things necessarily required to a true Church, and in these words: The beleefe of some Articles are so absolutely necessarie for the constitution of a true Church, as a reasonable soule is for the essentiall being of a man: such as concerne the knowledg of the vnitie of the godhead, and of the trinitie of the persons, together with the true and faithfull apprehension of the natures of Christ the *Messias*, God and Man: the power of his death, and resurrection, by whome wee haue remissions of sins, and after death life euerlastinge. Wherefore wee presume, that in a Church, although corrupted with error, and superstition, yett if it doth not ruinate the foundation, the erroneow and superstitious professors may be saued: euen by vertue of that tenor which is in capite videlicet: Christ Iesuw, the Lord and Author of life, which notwithstandinge, wee must so vnderstand, as that the error and superstition do proceede not from knowledge, but from ignorance. Now that the present Romane Church inuiolably holdeth all these necessarie things, to a true Church, is graunted by many Protestants before; and his Maiestie whome this doctor should allowe, entreateing of such (as they terme them) necess-

Morton
App. lib. 4.
cap. 2. sect.
3. pag. 443.

Concerning the Roman Church. 47

necessarie points, writeth thus: Wee hope that no Papists shall euer be found so erre in any of those mayne points. And concerning our scholemen Masters in diuinitie with vs, hee vseth these words: In the maine growndes of Christian Religion, they ar worthis of all commendation. And toucheinge those doctrines which Morton will name our errors and superstitions, hee addeth thus: If the subiect of Vorstius his heresies had not beene grounded vppon questions of a higher qualitie then such matters, as ar in contro- uersie at this day, betweene the Papists, and vs; wee doe freely professe, that in that case wee should neuer haue troubled our selues with the busines in such fashion. By which words it is manifest, that hee did not thinke, that any opinion which Catholicks hold, doth either exclude vs from the true Church, or from saluation: otherwise the maintayners of such things though as neare friends as the Netherlanders to England were feruently to be admonished. But D. Morton himselfe will cleare vs in this matter, and in this maner: and in these wordes: If wee should not acknowledge Gods holy prouidence (as in the Greeke, so in the Romane Church, by whom haue beene preserued the lawes of the commaundements conteyninge the same of morall obedience, the Symbol and Creede Apostolicall, which hold the same of the fundamentall Articles of faith, the two Sacraments Baptisme and the Eucharist: and the Scriptures of the old and new Testament in their first orignalls: of Hebrue and Greeke, being the euidences of our heauenly Fa-
thers

X. James
ag D. Com-
rad. Voro
stius page
60.

pag. 63.
D. sup.

pag. 46.
47. sup.

Morton
App. lib. 3.
cap. 25.
pag. 663.

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thers will, and conseyninge in them all truth necessa-
rie vnto saluation: wee might bee worthely Iudged
both impiouly vnthankefull vnto God, and malicious
against that Church. Therefore if D. Morton re-
quireth onely, as before, such necessary
points and Articles of faith to a true
Church, and here acknowledgeth them in
the Romane Church, and protesteth they
might bee worthely Iudged malicious against that
Church, if they should deny it: It is euident
that they are malicious against it, they shall
deny it, to be the true Church of Christ:
because in his Iudgment the true and essen-
tiall definition of the true Church, euer
was, and still is vnseperably annexed vnto
it. Concerning D. Mortons exception and li-
mitation: That the error and superstition doe pro-
ceede not from knowledge but from Ignorance, is
fully answered by his owne fellowes in
Religion before, graunteinge, that the
Popes greatest Doctors, and Princes of our
Religion, ar Saints and saued soules. And
to auoide ignorance, or willfull erringe
they haue written: The Papists cry mainly in all
places for triall by disputation. And that English
Protestants, persecutions against vs, ar thought to
equall those of Nero, and Dioclesian. Which wee
would not suffer, if wee knew our selues in
error, willfull both to be afflicted in this,
and the world to come. Besides D. Mortons
limitation is ridiculous, for error and su-
perstition doe not proceede from know-
ledge, as his sonde distinction surmisseth;
neither

*Relation of
Relig. cap.
29.*

neither doth the state of knowledge, or
 ignorance, make the essentiall, necessary,
 and fundamentall definition, nature, or
 essence of the Church, being one and the
 same in that, as in all other things, in all
 estates and times. The particular exceptions
 which hee taketh against the Innovation of
 some doctrines which hee contendeth to
 have beene in the Romane Church, first ar
 frivolous in this dispute, none of them
 hee confesseth being of any thing essen
 tiall, and necessarie either to the true
 Church, or salvation, of which wee con
 tend in this place. Secondly, they shall be all
 confuted in their proper places, by these
 his owne brethren, and present friends, and
 contrymen in Religion. Thirdly, not to
 suspend my Readers Iudgment so longe,
 Doctor Morton shall answer and by a gene
 rall reason, so much as this place, will per
 mit, confute himself in his owne objection.
 His words be these: Protestants in appugninge
 doctrines which they call new and not Catholicks, are
 so farre from sufferinge the limitation of the first
 400. yeares, that they give the Romanists, the scope
 of the first 600. yeares. S. Gregory lived within the
 first 600. yeares. Hee addeth for himselfe and
 other Protestants, as the Centuriarist, and
 many more, of our conversion then, in this
 manner: Pagan and Heathnish people by the sight of
 the gospell throughte the Ministerie of Austen, the
 legate of S. Gregory were brought unto the foldes of
 Christ. And therefore our Authors called it a gra

...
 ...
 ...
 ...
 ...

Morton
 Appeal, lib.
 4. cap. 30.
 pag. 573.
 574.

Morton
 lib. 1. cap.
 . pag. 60.
 Inpr.

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ious conversion. And yett that this light, Ghospell, full of Christ and gratus conversion, to which they were converted, was (as they now scoffingly terme our Catholicke Romane Religion) Romanisme, Papisme, Papistry, superstitions Ceremonies, and the like by which they expresse the full state of our Religion is thus testified by D. Mortons Protestant Authors, and witnesses. The wordes of his Centuriarists be these: *Augustinus Romanus ordinis Benedicti Monachus a Gregorio Papa Anno Domini 582. Augustine a Romane, a Monke of the order of Benedict was sent from Gregory the Pope in the yeare of our Lord 582. into England to win it to the Pope of Rome, and to make it subiect to his superstitious Iurisdiction. Enterin into the Kentish Isle named Tenet in the yeare of our Lord 596. hee ended King Edelbert and his superstitious Wife in the Romane Religion. Tett with that condition, that his Popish worship should be free and not compelled. After calling a counsell hee obtruded the Romish Rites and customes to those Churches that it is say Altars, Pestments, Images, Masses, Chalices, Crosses, Candlesticks, Censers, Banners, sacred vessels, holy water, severall bookes of the Romane Ceremonies, Oblations, Processions, Pompes, Tithes and the like. When hee had subiected the britaine Churches to the Antichrist of Rome Romano Antichristo subiectisset, hee dyed. Thus wee see by D. Morton his greatly reuerenced, and esteemed friends, and fellowes in Religion, that the state of the Romane Church in that his allowed time, was the same, that it is at this present. And not*

Centuria-
tor. Citur.
6. An.
1: 82. pag.
747. 748.

not to be
old. Inq. q.
105. 100. +
- 177. - 80.
+ 77.

Col. 749.

Concerning the Roman Church. 41

not onely his Centuriasts, but other Protestants by his owne Relation at witnesses in this cause, Doctor Humphrey as hee acknowledged, saith that Gregory brought in *onus ceremoniarum*, a burthen of Ceremonies. D. Willer saith, hee brought in Popery. Luke Oslander and his before cited friends call that Religion, *ceremonias papisticas*, papisticall ceremonies. And to vse their words: *Ceremonias papisticas instituturi, & propagaturi: quod Beda vocat aliquos Christo predicando acquirere*, to teach and publish papisticall ceremonies, which Bede, that glorie of our nation, calleth to gett some to Christ by preaching. Mr. Bale an other of his friends, and Authors hath these wordes: *Augustine* was sent Apostle from Gregorie to instruct the English Saxons, in the papisticall saith, *papistica fide unitiandos*. And againe Kinge Ethelbert being conuerted receaued Romanisme with the superstitions adiuined, *Romanismum cum adiunctis superstitionibus suscepit*. Augustine brought in *vestimenta, sacra vassella, Relicta, and bookes of Ceremonies*, all which Gregory had sent vnto him, with the blessing of Peter. And that these with the rest of our sacred ceremonies which they call the body of popery, were not then newly Inuented, but yfed in the Church of Rome, when his maiestie saith, *it was a Rule to all both in faith, and ceremonies*, shall be testified and proued hereafter, in the proper question of such things, by D. Morton himself, and too many others of his now English Protestant confederates in Religion,

Morton
App. lib. 1.
cap. 3.
Willer de
August.
mon. Morton
supr.
pag. 67. l. 1.
cap. 6.
Centurias.
censur. 7.
col. 559.

Ioan. Bal.
l. de script.
Brit. censur.
1. in
August.
pag. 34.
fol. 35.

K. Speech.

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to be without manifest impudencie to be denied. Therefore, by these Protestants, The present Romane Church must be allowed to be the true Church of Christ; And all their former Inuectiues against it, and their departing from it, by their owne Iudgments, must be recanted.

CHAPTER III.

WHEREIN IS PROVED BY these Protestants, that the Pope of Rome *euer was, and now lawfully is, and ought so to be esteemed the supreme pastor, and heade on earth, of the whole Church of Christ: of his sentence and Authoritie.*



ROM hence it is evidently proued, That the Pope of Rome is supreme heade of the true Church of Christ: for seeing these Protestants haue tolde vs, that true Regiment and discipline is a note of the true Church of Christ, and thus it appeareth, that the Church of Rome is this true Church, and hath this note of true Regiment, the supreme binding, and commaundinge Authoritie, of the Pope, being the cheefest of that government, is therein concluded. Likewise it so followeth by their note of true doctrine, wherein they haue graunted the Church of Rome constantly

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constantly persisteth in all things, necessarie
and essentiall: such as this Question of the
Popes prerogative and highest Iuridicall
power is: for as it followeth in these mens
Judgments, if the Pope is not supreme
heade, and Ruler of the true Church of
Christ, then that societie that so accepteth
him, is not the true Church: So if it be
proued, that hee is the highest supreme
pastor, and vicar of Christ in earthe, That
Church which so receaueth him, and no
other is the true Church of Christ: For to
be supreme gouernor of the true Church,
and the true Church so to be gouerned, ar
mutuall and vnseparable Correlatiues, as
a King and Kingdome, Lord and Seruant
and the like. And this with that which is
entreated in the former chapter might suffi
ce in this controuersie. But to giue all
contentment, I will proue it more in parti
cular, and first shew thus.

That Church which is the Mother, and
consequently, commanding Church ouer
all Churches, her children hath supreme
authoritie ouer them, otherwise no Mor
ther nor commander ouer all: But the
Church of Rome is this Mother and com
manding Church. Therefore it hath su
preme authoritie ouer all. Therefore the
Pope highest Pastor in it, is this supreme
Ruler, and Commander. Bothe proposi
tions be proued by Protestants before; and
so nothinge remaineth doubtfull.

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Further I argue in this order: No societie or compaigne wantinge one supream, and theefe Pastor over the rest, to suppress Scismes, and avoide factions, can be the true Church of God, whose communion all men in bownde to embrace, followe her directions, and rest in her iudgements: But all Protestant companies, societies, and Congregations, want this theefe Ruler, and commaunders, and the Church of Rome onely choiceth hir: Therefore no Assembly or Societie of Protestants, but onely the Church of Rome is the true Church of Christ. The Maior thought is be evident before, yett this is also approved and confirmed againe by these Protestants, teaching that from the beginninge this supreamacie was in one.

Feild. l. 4. c. 2. pag. 196.

Sutcliffe sub. pag. 40.

D^r Feild writeth thus: Tertullian saith brightly and aply, what was hidden and concealed from Peter was by him Christ promised to build his Church: D^r Sutcliffe speaketh more plainly in these wordes Tertullian giveth the keyes onely to Peter, sayinge that the Church is built vpon him: And to prove that this prerogative fownded in this choise Apostle, first Bishop of Rome, was to continue to his successors: D^r

Downame l. 1. Antich. p. 36.

Hieron. contra Lucifer.

Downame saith that in the primative Church: Titles of honor, and preeminence were giuen to the Church of Rome, as the choise, or head of the Church: Further D^r Feild citeth and applieth, this sayinge of St. Hierome: *Beatus solus in summi sacerdotis dignitate proderet nisi non exors quidam & ab omnibus expulsi dezer potestas;* Further

55

[illegible]

*Council and
the plan of
the Inner.
pag. 107.*

when he otherwise p[re]sumeth, it must needs be much more necessarie in the continuance and later ages of the Church, as shall be p[ro]ved from these Protestants in the next Argument, in the meane time, for this poynt

Couell a-
gainst the
plan of the
Innocent.
pag. 106.

Dr. Couell writeth in this order: *wee easily see, that equalitie doth breede factions: and therefore wisemen to suppress the seeds of dissensions, have made one above the rest.* And better to cleare

this doubt by these Protestants I will heare repeat againe, what their Protestant Relator hath written in this matter: *vizely* dis-
blime the Protestants Religion, and com-
mend the Church of Rome: his words

Relation of
Religion c.

17. Bous
to only ad
seeml ad
toe ad

be these: *The Protestants are severed bands, at to-
ther scattered troupes, each drawing diuers way,
without any meane to pacifie their quarrells, to take
up their contradictions: No Prince with any p[re]emi-
nence of iurisdiction above the rest: no Patriarke, one
or more to haue a Common superintendence or care
of their Churches, for respondents and vnitie: no
ordinary way to assemble a generall Councell of their
partes: the onely hope remaininge to asswage their
contentions: The other haue the Pope, as a Common
Father, Aduiser and conductor to them all, to re-
concile their turres, to appease their displeasures, to
decide their differences, above all things to drawe
their Religion by consent of counsell to vnitie.*
Whitherto this Protestant writer: where Dr.
Midd may plashely see, that those three
things, wherein hee teacheth the vnitie of
the Church consisteth, cannot in the iudg-
ment of his fellowe Protestants, be mayne-
ly

tayned

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rayned without this one supreme, and
commandeing pastor, and authoritie, in
the Church of Christ.

My next Argument is thus: whatsoeuer
Regiment, Supremacie, and Government
of the Church, was ordayned by Christ in
his time, and was as muche, or more ne-
cessarie to remayne, and continue in it, for
future and succeeding ages, is still to be
allowed, and continued: But the Supreme
Regiment, and commandeing Iurisdic-
tion, of one highest spiritual Pastour, and
Gouvernor is such: Therefore still to be
allowed, and continued. The *major* pro-
position is evidently true, for Christs ordi-
nance about all things, is to be observed,
and nothing so necessarie to his Church,
may be without damnation omitted. The
Minor proposition is thus proved, by these
wordes of D. Conell, that followe: Because
in the execution of holie things, where the persons
put in trust are busmen, discord, and disorder
usually doe breake in: the wisdome of God thought it
necessarie, that amongst them, where for their mi-
nistry were equall, an Inequality for Order, and
Superioritie to command, should be granted:
that by this meanes, Order, and Union should both be
preserved in Christs Church: Which if it concerne
all persons, and ages in the Church of Christ, (as
surely it doth,) the government must needs be with
the apostles, where it is evident, that Christ
among his Apostles instituted in one, an
Authoritie and Superioritie, to command,

quodlibet
105. 106.

Conell a.
gainst the
plea of the
Innocent.
pag. 106.

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and without this one commaundeing superiority, union, and order could not be preferred, that it concerneth all parsons, and ages, and so must neuer cease, but endue for ever, which is all I contende to prove, for all Protestants want it, and onely the Romane Church enjoyeth it. And further, the same Protestants Doctor proveth this spirituall supremacie of one Pastor, to be perpetuall, because now in these times of scisme, & dissensions, there is more neede of that commaundeing superiority. And yett (saith hee) it was the principall cause to prevent scismes, and dissensions in the primitive Church, when the graces of God were fairely abundant, and eminent; then now they are: nay if the twelve were not like to agree, except there had been one sheife amongst them: for saith S. Hieronime, amongst the twelve one was therefore chosen that a sheife being appointed, occasion of dissension might be prevented. And as in the same place hee thus argueth, against the puritans Persecutors; how can they thinke that equalitie would keepe all the Pastors of the world in unity? So I say to all Protestants, they cannot wish seasonably thinke, that so many equall Regiments, and Rulers in Religion as they make in their distinct Provinces, and Churches, if the world were of their Religion, could ever agree: to which the lamentable experience of these miserable dissensions, and errors allreadie, for want of one supreme Commander, and not otherwise can be redressed

Conell sup.
pag. 207.

a. 11. 11. 11.
ad. 11. 11. 11.
ad. 11. 11. 11.
ad. 11. 11. 11.

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redressed as the Protestant Relator hath written before, doth testifie. Which absurditie and moste vn sufferable inconuenience, for want of such commaunding power, D. Couell setteth downe in these words: seeing that all men may easily erre, and that no errors are so daungerous, as those which concerne Religion: the Church should be in a farre worse case, then the meanest Common wealth; nay all more then a denie of Theories, if it were destitute of means, either to conuince Heresies, or suppress them. Which cannot be done as they playnely confesse, by any power, in their Church; nor by any authoritie, as they write, but by a Generall Councell, and a supreme Commander to call it, which they want; and as their Relator telleth vs, can neuer haue it. Further I argue thus: That Church which as the Protestant Archbishop of Canterbury witnesseth, by tradition of the auncient, was the seate of S. Peter, the highest and supreme pastor in the Church as D. Feild and D. Couell before haue allowed, from S. Hierome, and Tertullian, and D. Sutcliffe thus citeth, and writeth, Tertullian giueth the keye onely to Peter, saying: that the Church is built on him. And thus hee testifieth For himself: Peter preached in no place, but hee there ordayned Bishops, and teachers, and founded Churches: Which in his booke against D. Kellison, hee maketh an Argument of supremacie. And which as the same Protestant Archbishops citeth from S. Leo and Prosper greate Doctors

Relat. sup.

Couell sup.
pag. 107.

Feild.

Relat. sup.
Abbott.
Hill pag.
189.

Sutcliffe.
subt. pag.
40.

Sup. pag. 3.

Sutcl. a-
gainst Kell.
pag. 105.

and

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Abb. sup.
pag. 189.
190.

and Saint, was by Religion supreme head of the worlde; This Church I say must needs be cheife and supreme; But the Church of Rome is that Church, as is euident, and appeareth by these Protestants in those their places cited; Therefore it is, and so ought by Protestants to be honored and obeyed. Both propositions be affirmed by Protestants before, and so no hinge in this Argument remaineth to be further proued.

Foild. l. 7. c.

3. pag. 27.

Foild sup.

pag. 70.

Next I suppose what D. Feild writeth of the greate and patriarchall Churches of *Gracia, Armenia, Ethiopia, Russia* neuer subiect or inferior vnto any except to the Church of Rome as Catholicks holde, teaching that to be supreme; his words of those Churches be these: Wee conclude herefore, that their scismes and seperations are sinfull, wicked and dangerous, and their errors inexcusable. And concerning scisme hee thus defineth it: *Scisme is a breach of the vnitie of the Church.* That supposed, and that scisme which is contempt of authoritie, is a kinde of disobedience, which allwayes is against a Superior, and one higher in dignitie, and commaunde; I argue thus. Whatsoever Church is that, to which, and against which, all patriarchall Churches, excepting one clayminge to be highest, as in scisme, and disobedience, is supreme, and of highest authoritie. But this is the Church of Rome: Therefore that is supreme. The Maior proposi-

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proposition is evident, otherwise those Churches against D. Feilds words before, could not be schismaticall: nor possible could be in scisme which hee saith is a breach of the vnitie of the Church, and must needs be a contempt of superiority. The minor is manifestly true: for by D. Feild before, the other patriarchall sees besides Rome are in scisme, and no other Church but the Roman Church was extant in the worlde; besides them, at the time of their scisme; and longe after neither any other then did, or now doth clayme superiority ouer them: Therefore that alone is supream: otherwise those Churches not resisting superiority, cannot be in scisme, against D. Feild his graunt before related.

Further for my next Argument, the same D. Feilds hath these words: *Seisme is a breach of the vnitie of the Church. The vnitie of the Church consisteth in three things: first the subiection of people to their lawfull Pastors: secondly the connexion, and communion, which many particular Churches, and the Pastors of them, haue amonge themselves: thirdly in holdinge the same rule of faith.* This supposed, which as it confirmeth the former argument, for all these things required to the vnitie of the Church so necessarie to be preserved, must needs imply a supream authority: So it giueth matter of another Argument, in this manner.

Whatsoever doctrine, and power, in the Church, is so necessary, that without it,

Feild sup.
l. 3. c. 5.
pag. 70.

Relation of
Relig. Supr.
cap. 47.

it, neyther all, nor any of these vnities absolutely needfull, can be preserved, is to be graunted: But one supreme spirituall commanding Ruler, and the doctrine thereof is such: Therefore one supreme gouernor, and doctrine according is to be allowed. The *Maier* proposition is evidently true, by *D. Feild* and other Protestants, otherwise nothinge can be scisme, nothinge can be heresie. The *Minor* proposition is directly proued before, by the Protestant Relator, twice allreadie cited, where hee expressly teacheth that without one such *supreme preeminence of Iurisdiction* *ouer therest*, which hee saith all Protestants want and Catholicks haue, quarrells cannot be pacified, vnicie kept, controversies decided, and consequently neither Scisme, nor Heresie condemned.

Againe thus I argue: whatsoeuer the Church of Rome claymed, or exercised, when by Protestants confession, is was in her *Flourishing*, and best estate, a Rule to all, Anker of pietie, *choise* and onely Church, that it still ought to enioy, and wee to graunt vnto it: But in that time, it claymed, and exercised supremacie ouer all: Therefore it ought now to enioy it, and wee to graunt it. The *Maier* is euident, for that which is a Rule to all, may, not be crooked, neither that which is confessed *choise*, be made inferior, And that the Church of Rome had those eminent priuiledges, is thus proued by these

Pro-

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Protestants: our Kings faith of this Romane Church: it is our mother Church: it was a Rule to all, both in doctrine and ceremonies, when it was in her flourishinge and best estate. D. Conell writeth thus: The Church of Rome was the cheife and onely Church. M^r Ormerod calleth it; the eye of the West (in which division England is) and the Anker of pietie. D. Downname graunterh, it was a hase of a Good Christian, to cleane vnto the Roman Apostolical Church.

The seconde proposition, that the Church of Rome claymed and had supreamacie, in that vnspotted, and primatiue time of Christianitie, is also proved in the former: for that which is Mother, Rule to all both in doctrine and ceremonies, cheife Church &c. must needs be graunted supreamie. Yett to proue it further: D. Sutcliffe, citing S^t Irenaeus, lyuing neare the Apostles time, and longe before any generall Councell, or Christian Emperour, to giue supreamacie to the See of Rome, writeth thus: Irenaeus saith, that enery Church ought to haue respect to the Church of Rome, for her eminent principallitie. M^r. Ormerod ascendeth to Pope, S^t. Anacleas, lyuing withe in one hundred yeares of Christ: his words be these: To proue that the Church of Rome hath the preeminence ouer all Churches, Anacleas alleadgeth Matth. 16. vers. 18. vpon this rocke will I builde my Church: and hee expoundeth it thus: super hanc Petram (id est) super Ecclesiam Romanam, vpon this Rocke: that is, vpon the Church of Rome, will I builde my Church. And who

Kings
speech in
Parlam.

Conell def.
of Hook.

Ormerod
piet. pap.
pag. 184.
Down. l. 2.
Antichr.
pag. 105.

Sutcliffe
subm. pag.
57.

Ormerod.
piet. pap.
pag. 98.

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who shall wee thinke was better acquainted with the privilege, of that highest Apostle *S. Peter*, Bishop of Rome, then this so glorious a Pope, Martyr, and Saint, so neare succeeding vnto him? when especially these Protestants before haue assured vs, that this supream power was not to dye with *S. Peter*, but to continue in the Church for euer. And this was not a singular opinion of that Holy Pope, and Saint, but of others also: the words of *D. Downe* be these; diuers Bishops of Rome before the time of *Socrates* the historiam (in her that best and flourishing estate) contended to haue the primacie, ouer all other Churches; and that is the cheife scope of many of their Epistles decretall. And yett in that time the Protestants confesse those Popes for Saints; and if their Epistles be decretally, and lawes to the Church, as this Doctor calleth them how had not these Masters of decrees, and lawemakers vnto the Church, also supream and highest power in the Church? for lawes and decrees ar made by Soueraignes, and not by subiects. And not onely Popes, but other Saints, and Doctors before, and to be cited hereafter by Protestants; were of the same mynde: for this time it shall suffice that *M. Middleton* writeth thus, *Papias* (lyuinge in the Apostles time) taught *Peters primacie*, and *Romish Episcopallitie*.

My next Argument, or further confirmation of the former, is thus; That Church,

*Downe l. 1.
Antichrist.
cap. 3. pag.
35.*

*Middleton
Papistom.
pag. 200.*

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Church, or gouernor, that in the best and flourishing estate of the Church, by Protestants, did clayme, exercise, and execute, supream, & highest spirituall Iurisdiction, in all knowne parts, of the worlde, *Asia, Afrike, and Europe* was truly supream, and so still to be accompted: But the Pope and Church of Rome was such: Therefore supream in authoritie. The *Maior* is evidently true, for in this life no supreamacie can extend further, then into the whole knowne world, and all parts thereof. The second proposition is thus proued by these Protestants: and first of *Asia*, amonge the Greeke Churches, and priuiledges which they clayme: D. Couell telleth vs, that Pope Victor a glorious Saint, and Martyr, did in that best time, authoritatively take vppon him supreamacie ouer all *Asia*, excommunicating the Churches of it: his words be: *in seperateing all Asia from the unitie of the faithfull, for being disobedient in the point and question of Easter.* And what greater supreamacie can be named in the Church, then to excommunicate, and putt forth of the Church, so greate a part of the world? Therefore seeing such Iurisdiction is not, but in superioritie, this supreamacie must needs be graunted to the Church of Rome; for of all Churches of the world euen by the graunt of Protestants, the Greeke Church next to the Church of Rome hath euermoste contended for superioritie, and in the

*Couell ag:
then plea
of the Inn.
pag. 65.*

30

31

32

33

E

auncient

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ancient councells, next to the Church of Rome, is moſte priuiledged: yett here they ar by a Sainct Biſhop of Rome, iuſtly excommunicated, as by their ſuperior: for as theſe Proteſtants argue in an other place: *par in parem non habet authoritatem*. An equall againſt an equall hath not authoritie. And Doctor Couell before hath told vs, that they were thus cenſured by the Pope of Rome, to uſe his words againe, for beinge diſobedient in the point and queſtion of Eaſter: Which makes it playne in his opinion, that the Pope of Rome was ſupream, and had higheſt power not onely to cenſure, but to decree in matters of Religion, and bynde others vnto it, otherwiſe not to haue conformed themſelues vnto him, had not beene in theſe Greeke Churches, diſobedience, which is onely againſt authoritie, and ſuperioritie. And although S. Iraneus diſliked this proceeding, with the Aſiaticall Churches, as theſe Proteſtants uſe to obiect: yett it was onely, becauſe hee thought there was not ſuch ſeueritie then to be uſed, nor that hee denied the power, and authoritie of the Pope to doe it: for of his opinion of the iuſtice of his ſupreamacie D. Sutcliffe hath wittneſſed before that he ſaith: Every Church ought to haue reſpect to the Church of Rome, for her eminent principallitie. Therefore hee thought it had ſupreamacie. For principallitie eminent ouer euery Church here mentioned, muſt needs be ſupreamacie ouer all: for
euery

Ob.

Anſw.

Suel. ſubn.
pag. 57.

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every Church being subiected vnto it, none is priuiledged, from subiection and obedience vnto it.

Next lett ys come to Afrike: for which M. Perkins writeth thus: *Appeales were often made out of Afrike, to the Popes of Rome, in those dayes, of her best estate. And yet appeales be allwayes to superiors, and neuer out of forrayne kingedomes, but to the highest, for which cause, D. Downname graunterh in this maner, that S. Augustine and Victor Vicensis in Afrike were of opinion, that to adhere to the Church of Rome, was a Marke of a true Catholicke in those times. Which could not be, except it were the commaunding Church, and enfranchised from error. Neither doth this Doctor Denye, but the Bishops then did sweare obedience to the Pope. And entreateing of a Bishopp recanteinge his Heresies, hee writeth thus. Hee sweareth, to renounce his former Heresies, and to professe, and mayntayne that Faith, And Religion, which the Bishopp and Church of Rome did professe. Which is a thinge in it self so absurde for Bishops in that best time to doe, except they did hold, the Popes Authoritie to be supreme, and Iudgment in religiouns controuerfies Infallible, that no man of vnderstanding can beleue it: Therefore M. Ormerod witnesseth, that S. Leo taught, that God did assist, and direct that See in decrees.*

Concerninge Europe: D. Sutcliffe giueth particular examples, how S. Gregorie (to vse his words) commaunded the Bishops of

Perk. pro-
blem, pag.
237. 238.

Downam.
l. 2. Acti
christ, pag.
105. 106.

Down. sup.
pag. 106.
107.

Ormerod
pist. pap.
pag. 44.
Sutcl. fol. u.
pag. 19.

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stance. And commaundeth also in England; the constituting of our Archbishop S. Augustine, and the verie See of that preeminence, at Canterbury. D. Couell writeth the like of Pope Gregorie his commaundeing authoritie, in all Spayne: who prouoked by the Heresie of the Arians, commaunded that through all Spayne there should be but once dippinge in baptisme. And if either a generall Cowncell, in the primatiue Church, to which Protestants will seeme to giue highest authoritie, or the Emperor, to whome by their proceedings they would highest power, if they could procure any of their Religion could either giue, or confirme this highest authoritie, to the Pope of Rome, Then D. Downname denieth not, but that bothe the Emperor Iustinian, and the generall Cowncell of Calcedon in the primatiue Church, attributed to the Pope of Rome, to be heade of the Church: which hee saith is the greatest stile. And addeth of that Church, in that best estate: Titles of honor, and preeminence were giuen to the Church of Rome, as the cheife, or Heade of the Churches.

Againe I argue thus: whatsoeuer power doth rightly ordaine in the Church generally ceremonies by all to be vsed in it, appointeth Metropolitanes, Archbishops, Bishops, assigneth precincts, to euery parishe, and a certayne compasse to euery presbyter, in the primatiue Church, and best estate thereof, must needs be supream: But the power of the Pope of Rome is such:

Couell a-
gainst
Burg. pag.
49.

Bilson
Surn. pag.
83. Mori.
Apol. pari.
2. pag 340.
Relat. c.
47. Sutcl.
subu. pag.
119. Feild
pag. 228.
C.
Down, l. 1.
Antich. c.
3. pag. 36.

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such: Therefore it is supream. The *Major* is evidently true, for it conteyneth authoritie ouer all in the Church. The *Minor* is proued by D. Morton, M^r. Ormerod, M^r. Hull, and Doctor Couell, telling vs, that Lent, Imbringe dayes, Friday Altars, Albes, Corporalls, Preists Robes, Saints, Fastinge euens, Saints Shrines, Hymnes, Pax, Pascall Taper, Masse for the deade, Canonick howers, Processione, Holy water, Introite of Masse, Annoyntinge Bishops, crosseing with Chrisme in Baptisme, were ordayned in the Church by these primatiue, and holy Popes, Telesphorus, Calixtus, Stephanus, Syluester, Sixtus, Vigilius, Honorius, Bonifacius, Sergius, Leo, Innocentius, Zozimus, Visellian, Celestine, Pelagius, Urbanus, Agapitus, Damasus, Higinus, Pius, Alexander: all which ruled the Church longe before the exceptions of Protestants against it. D. Couell doth not onely tell vs, that Metropolitanes, Archbishops &c. came from thence, and whoe to whome should be obedient, or superior: and were so vsed before the Nicene Councell: But further (to vse his words) either Euaristus Bishopp in the See of Rome (in the yeare of Christ 112.) or as some say Dionysius first assigned the precincts to euery parishe, and appointed to eache Presbyter, a certaine compasse, whereof himself should take charge alone. Therefore that authoritie of the Pope, which thus from the begynninge, and before councells were holden, assigned, limited, and appointed to all spirituall parsons, and callings, their Titles, honors, precincts, Iurisdiction,

Mort.
apol. part.
2. Orm.
pic. pur.
Couell
exam.
Hull Rom.
pol pag. 82.
83. 84.
85. 86.

Couell
mod. exam.
pag. 111.

Couell
exam. pag.
162. sup.

and power, must needs be supreme,
 I argue againe: That Church, whole
 Bishoppe was before the first generall
 Councell, Cheefe Patriarke in the Church
 of Christ, and in that and other generall
 Councells, so allowed, and confirmed, by
 the confession of Protestants, and whose
 Rulers when that Church was in her flourish-
 ing, and best estate, a Rule to all our mother
 Church &c. Did make and publish decrees,
 and lawes to the whole Church, and in the
 greatestt affaires of generall, and other
 Councells, that they should not doe
 against the directions of that commaun-
 deinge Ruler, els to be accompted no
 Councells: and that it were not lawfull for
 Bishops to doe any thinge against his de-
 crees, must needs be the supreme and com-
 maunding Church, ouer all others: But the
 Church of Rome by the testimonye of Pro-
 testants, is in this preeminent and priuiledged
 estate: Therefore by them it is the supre-
 ame and commaunding Church, of the
 whole Christian worlde: The Maior propo-
 sition is evidently true: for, first hee that is
 the first, and cheife amonge all others, can-
 not be dependant, therefore hee must
 needs be supreme, otherwise D. Feilds
 vnities of the Church could not possibly
 be kept, as is proued before, nor the
 graunt of his fellowes, that there euer was
 since Christ one supreme in his Church,
 cannot be iustified. For if the first, cheife,
 and

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and moſte worthie, is not hee; the ſeconde, leſſe cheife or leſſe worthy cannot be hee. And if by Proteſtants, a generall Councell is higheſt, and ſupreame Iudge, as D. Morton ſaith: a generall Councell is higheſt Iudge by D. Sutchiffe: generall Councells haue ſoueraigne authoritie in externall gouernment: by D. Feild: Biſhops aſſembled in a generall Councell haue (and onely haue) authoritie to interpret ſcriptures and by their authoritie to ſuppreſſe all them that gaineſay ſuch interpretation, and ſubiekt euery man, that ſhall diſobey ſuch determinations, as they conſent vpon, to excommunication, and cenſure of like nature: Then that Pope or prelate which in that true Chnrch (where ſuch vſurpation vniuſtly could not be) that had authoritie to confirme, ratifie, or to fruſtrat and inualidate ſuch, and all other Councells, muſt of neceſſitie be ſupreame, and of the higheſt commaunding power, ouerall. The Minor propoſition is proued by theſe Proteſtants: firſt D. Feild writeth in theſe words: The mayne diuiſion of the chriſtian Church is preſently, and was formerly for certaine hundreds of yeares, into the Latine and Greeke Church, as moſt principall. In the time of the Nicene Councell, and before, as appea-
reth by the Acts of the Councell limiteinge there bounds, there were three principall Biſhops, or Patriarkes of the Chriſtian Church: namely the Biſhop of Rome, Alexandria, and Antioche. After which time, Conſtantinople before named Bizantium made greate by Conſtantine, and being the ſeate of the Emperors, the Biſhops of this See not onely ob-

Morton.
Apol. part.
2. pag.
340. Sutch.
ſub. pag.
119. Feild
pag. 228.

Feild l. 3. c.
1. pag. 61.
62.

Nicen.
Concil. can.
6.

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rayned to haue the dignitie of a Patriarche amonge
the rest, but in the second generall Councell, holden
at Constantinople was preferred before bothe the
other of Alexandria, and Antioche, and sett in degree
of honor next vnto the Bishop of Rome. Hitherto
D. Feild; by which discourse of his, there is
evident demonstration made, that the pri-
uiledge of the Bishop of Rome, was not given
him by generall Councells, but hee had it
before the first Nicene Councell, the first
generall. Secondly that it was the moste
principall, that was in the Christian
Church, for of the twoe moste principall Churches
Latine and Greeke (to vse his words) the
Latine the moste principall was vnder him:
thirdly hee was from the begynning pre-
ferred before the Patriarches of Alexandria,
and Antioche, and Constantinople: in so
much, that for Constantinople claymeing after
to be cheefe, hee calleth it a pretended Title,
and false: and further his words of the
Bishops of Constantinople be these: The magnifi-
cence and glorie of his citie dayly encreaseinge, hee
challenged so be superior, and would be named vni-
uersall B. not challengeing to himself to be B. alone,
but encroacheinge vppon the Right of all other, and
thereby declareinge. Himself greater, and more ho-
norable then any of the rest, and the cheife Bishop of
the whole worlde. Hitherto his words of the
encreaseinge, and vsurpation of that
Bishop: Then by his sentence, the Pope of
Rome still was cheife, and obtayned by right
the primacie, in the whole Christian
Church

See D. Feild
l. 4. c. 5.
pag. 202.
clearly
alloweth
Popes sen-
tence to be
greatest
next to a
generall
Councell.
It is cited
in the next
chapter.

Feild sup.
pag. 62.

2. 2. l. 11. c. 1.
2. 2. pag. 1.

2. 2. l. 11. c. 1.

2. 2. l. 11. c. 1.

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Church: And this cheefnes and primacie, as D. Conell hath told before, must needs be supreamacie, for no other could haue it: and D. Downname alsoe hath acknowledged that both the Emperor and generall Council attributed to the Pope of Rome in the primatiue Church, to be heade of the Church: the greatest stile, in his Iudgment: and it must needs be, if (as it is) amonge all members of the bodie the heade is cheife, supream, and most excellent. Lett vs add to this twoe sentences of D. Feild: the one concerninge the authoritie of Traditions in these words: *There is no reason why traditions or vnwritten verities should not be made equall with the words, precepts and doctrines of Christ, the Apostles and Pastors of the Church lest vnto vs in writeinge if they could proue any such vnwritten verities for it is not the writeinge, that giueth things their authoritie. But the worthe and credits of him that deliuereth them, though by word, and lyuely voyce onely.* And after deliyering three Rules, how to knowe certaynely these so authorized traditions, and vnwritten verities, hee speaketh in this maner. *The third Rule is the constant testimonie, of the Pastors of an Apostolicall Church, succedeingly deliuered: To which some add the present Testimonie of any Apostolicall Church, whose declynings when they began, wee cannot precisely tell. Hitherto the words of this Protestant Doctor, of the authoritie of traditions, equall to scriptures being proued by this his Rule.*

Down. l. 1.

Ant. pag.

36.

Feild pag.

238.

Feild. pag.

242.

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Then if the opinion of these some his Protestants by his maner of argueinge, teaching that the *present testimonie of an Apostolicke Church*, is sufficient Rule; to proue true traditions, of so high authoritie, not onely this Catholique doctrine of the Popes supreamacie, and commaunding power, but all other doctrines, taught against these Protestants, of necessitie must needs be true by this Rule, for they all being the doctrines of the present Church of Rome, the first and principall Apostolicke Church, must needs be iustified by the Testimonie of an Apostolicke Church, at this present when they ar taught by it. And this is sufficient for my purpose: for so that some Protestants be of this opinion, it is as much as I request, and doe not desire or expect D. Feilds voyce, or an harmony of Protestants, neuer yett agreeing well, in any thinge, to be all of one mynde in this matter. But to vrdge this particular question in hand, of the Popes supreamacie by that Rule of traditions, which hee alloweth, which is: *The constant testimonie of the Pastors of an Apostolicke Church, succeedingly deliuered*: It is proued by these Protestants before, that the Pastors of that greatest Apostolicke Church, euen from the *Apostle S. Peter*, haue succeedingly claymed, taught, decreed, exercised, and executed that highest power of supreamacie, in all parts of the knowne worlde. And yett for further prooffe of my *Minor* proposition,

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sition, M^r. Powell writeth of these holy primative Popes followeing, in this maner: Calixtus Pope defined, that all Bishops thoughe gathered in a generall Councell shall fullfill the will of the Church of Rome: They which doe not this, are pronounced of Pope Pelagius, to keepe a Conciliable and not a Councell. And againe in these wordes: Pope Damasus wrote, that it is not lawfull for the Bishoppes to doe any thinge, against the decrees of the Bishops of Rome. Therefore by these Protestants, The Pope of Rome of right is, and of all ought to be acknowledged, and admitted, for the supream head, and Ruler of the Church of Christ. And this being thus vnuincibly proued by these English Protestants themselues, our mortall enemyes, and persecutors, I conclude with their owne words, graunted before, vpon such triall, and conuiction. That the Pope, and the Church of Rome, and in them, God and Christ Iesus himself, haue had greate wronge, and Indignitie offered vnto them, in that they are reiected, and that all the Protestant Churches are scismaticall in forsakeinge vnitie and communion with them. Which D. Feild must alsoe Iustifie, affirminge (as shall be cited at lardge in the next chapter) that the Iudgment of the Pope of Rome, or Church of Rome is one of the greatest in this world, and as greate disobedience to resist, or deny it: which is euident alsoe before, but more of it hereafter.

Now lett vs come to the New Protestants historie it self maliciously by their Bishops published

Powell l. 1.
Antichrist.
pag. 230.
231.

Powell sap.
pag. 240.

Offer of
Conference
pag. 16.

Feild. l. 4.
c. 5. pag.
202.

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*Theater of
the Empire
of greates
Britanie
pag. 203.
cap. 9. n. 5.*

Ant. 15. 7.

*Meta-
phrast.
Centur. 1.
part. 7.
dist. 8.*

*Theat sup.
pag. 204. n.
9. cap. 9.*

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from the beginning of Christianitie is to be allowed. Which they further confirme in their historie of Kinge Lucius, sendeing to Pope Eleutherius, at Rome about the Conuersion of this Kingedome, and his sendeing hither, Faganus and Damianus, two famous Clerkes, to that purpose, of whome they write in this maner. These together both preached, and baptized, amongst the Brittaines, whereby many dayly were drawne to the faith: And as a worthy and auncient historian saith: the Temples which had beene fownded to the honor of their many Gods: were then dedicated to the one, and onely true God: for there were in Britaine eight and twentie Flamins, and three Archflamins, in stead of which, so many Bishops and Archbishops were appointed: vnder the Archbishop of London were the prouinces of Loegria, and Cornubia: vnder Yorke, Deira, and Albania: vnder vrbs Legionum, Cambria: by which meanes, this happie Kingedome vnder that godly Kinge, was nobly beautified with so many cathedrall Churches, and Christian Bishops Sees, before any other Kingedome of the world. Now because these Protestants haue tolde vs before, that to ordaine Bishops and teachers; and to fownde Churches is an Argument of supreamacie, seing all Bishops of this Kingedome were ordained, their Sees designed, and Churches fownded, by Eleutherius Pope of Rome, and his authoritie, in those which he sent hither, with that power, Faganus and Damianus; all spirituall and ecclesiasticall Iurisdiction of that primatiue Church in this Kingedome of

Then of G.
Br. pag.
106. n. 12.
l. 6. cap. 9.

Dicetus
Deane of
London: a
manuscript
in the
Kings li-
brary ad
An. 178.

Saint Da-
uids in
Wales.

Sutcliff.
ag. Kell.
pag. 105.

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Mason of
the conse-
cration
C^c. pag.
12.

Mason sup.
cap. 3. §. 2.

Beda l. 1.
h^{is}tor. cap.
4.

Mason l. 2.
pag. 52.
cap. 3. §. 1.

Concerning the Bishop of Rome. 79

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*Mason sup.
l. 2. cap. 3.
pag. 54.*

*Stowe An-
nal. 12.
cap. 1. and
others.*

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*Theater of
the Empire
of great
Britanie
pag. 203.
cap. 9. n. 5.*

Art. 15. 7.

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Then of G.
Br. pag.
206. m. 12.
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Dicetus
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brary ad
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uids in
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*Mason of
the conse-
cration
C.c. pag.
52.*

*Mason sup.
cap. 3. §. 2.*

*Beda l. 1.
hisor. cap.
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*Mason l. 2.
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Mason sup.
l. 2. cap. 3.
pag. 54.

Stowe An-
nal. 12.
cap. 1. and
others.

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tuall Iurisdiction, and authoritie, in all this land, now termed greate Brittain, was deduced, brought in, and continued, from, and vnder the Pope of Rome. And that neither Kinge Lucius, or any his successor did, or in iustice could clayme any supreamacie in such causes: For none of them vntill our Kinge James was quietly possessed of them all; and yett one and the same spirituall Iurisdiction ruled in all these Kingedomes, of England, Scotland, and Ireland; Ireland subiect to Canterbury, and Scotland to Yorke, and all to the Pope, as these Protestants acknowledge, vntill late yares. Therefore ridiculous it is, for the Theater Protestants, to giue such supreamacie to Kings, because as they say, Pope Eleutherius in his epistle to Kinge Lucius calleth him, *the vicar of God, in his Kingedome*, for by that Kinde of reasoninge, euery vicar in his parish, being so called, might clayme such supreamacy. And the Presbytery must needs be obeyed of all. But if wee may beleeue these men that the lawes of S. Edward, doe warrant S. Eleutherius proceedings here in Britanny, they will finde in those lawes sett out by themselves that they warrant his supreamacie, further then I meane to vrudge it: The wordes ar these: *The whole land, and all the Ilands to Norway, and Denmarke belonge to the Crowne of his Kingedome, and ar of the Appendancies and dignities of the Kinge. And it is one Monarchie, and one Kingedome, and was somerime called the Kingedome of Britanny, and*

*S. Edwards
lawes pu-
blished by
M. Lam-
bert a Pro-
testant
pag. 2. fol.
130.*

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now called the Kingdome of English men. For Lord Eleutherius Pope, who first sent an hallowed crowne to Britannie, and Christianitie by Gods inspiration, to Lucius Kinge of the Britans, appointed and allowed to the Crowne of the Kingdome, such meates, and boundes, as was said before. Therefore English Protestants are very ingratefull to that Holy Pope, and Saint, our so greate Benefactor. And their owne Theater is a wittnes of that his loue, and well deserueing of this land, and their vngratitude, their wordes be these: Pope Eleutherius thus wrote to Lucius, Kinge of Britannie, for the reformation of the Kinge, and the nobilitie of the Kingdome of Britannie: you desired vs, to send vnto you, the Romane and Imperiall lawes, which you would vse in your Kingdome of Britannie. The Romane lawes and the Emperors wee may at all times mislike, but the lawe of God by no means. By the diuine clemencie you haue of late receiued in your Kingdome of Britannie, the lawe and faith of Christ: you haue with you in your Kingdome both the old and new testament: out of them (in Gods name) by the counsaile of your state, take you a lawe, and therewith by Gods permission, gouerne your Kingdome of Britannie. About which times, Lolius, Calphurnius, Agricola, Perennius, Cl. Albinus Iulius, Severus &c. were Pro-pretors, Lieutenants, and commandinge Rulers here, for the Romane Emperors, as both their owne, and our Historians witnes. And not onely this, but after entreateinge of the Saxons lawes in this Kingdome, and the two much feueritie of trial in suspicion

Theat. pag.
222. n. 8.
lib. 6. cap.
19.

Corn. Tacit. in an-
nal. in
Hadr. Pi.
Anton. M.
Ant. Stone
hist. Ho-
linsh. ib.
David. in
Brit. Polyd.
verg. l. 2. b.
angl pag.
42. 43. &c.

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Theater
pag. 287. l.
7. cap. 3. n.
6.

Pag. 317. l.
7. cap. 12.

Guliel.
Lambard.
in legib. S.
Edward.
fol. 127.
138. print.
at London
Anno D.
1469. cum
privileg.
Reg. Ma-
iest. per
decem.

of Incontinencie (as they thinke) they write in this maner: This punishment beginning in these Pagans, and continuing vnto the yeare 750. Stephen the second, and moste pontificall Pope of Rome, did vitterly abolish, as two seuerer and over-rigorous for Christians to vndergoe. They alledge authoritie alsoe, that the Kingedome of Norway was giuen to Kinge Arthur by the Pope. Which is playnely testified in the lawes of S. Edward, as they are published by the Puritan Protestant, M^r Lambard, and out of the library of Matthew Parker himself, whome they name their Archbishop of Canterbury. The words be these: *Impetrauit enim temporibus illis Arthurus Rex à Domino Papa, & curia Romana, quod confirmata sit Norveia in perpetuum corone Brytannia, in augmentum Regni huius, vocauitque illam dictus Artherus Cameram Brytannia.* In those times Kinge Arthur obtayned from our Lord the Pope, and the Court of Rome, that Norway might be confirmed for euer to the Crowne of Brytaine, for encrease of this Kingdome, and the said Arthure called it the chamber of Brytaine. And for this cause the Norwegians say, they may dwell in this Kingdome, and be of the body of this Kingdome, to witt, of the crowne of Brytaine. Of his clayme and practyse in later times in such affaires their examples are too many to be cited. But to insist in his absolute spirituall supreamacie, of which I entreate, as they told vs before, how all spirituall Iurisdiction was deriued to the Brittaines, from the Pope of Rome, in prescribing and

limiteing

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limiting their Episcopall Sees, and privileges, so they testifie the same in the Regiment of the Saxons, for althoug England it self besides Scotland and Wales, was deu-
 ded into an Heptarchie, and conteyned seuen
 Kingedomes, Kent, Southsaxons, Westsaxons,
 Eastsaxons, Northumberland, Mercia, and East-
 Angles, and none of those Kinges (if they
 had beene Protestants could) clayme to
 exercise any spirituall power by their do-
 ctine, further then their owne temporall
 commaunde; yett they teach vs, that the
 spirituall Iurisdiction in the supream and
 highest degree was wholly in the Pope,
 ouer all those Kingedomes. And for prooffe
 of this, to vse their owne wordes: Honorius
 (appointed by the Pope) the first Archbishop of
 Canterbury first diuided England into parishes: And
 then they sett downe all the Bishopricks in
 England, vnder their twoe Metropolitans,
 Canterbury and Yorke, which by noe pos-
 sibilitie can be reconciled with an Heptar-
 chieall, or seuen fold gouernment, besides
 that in Walles. And yett not onely the
 welch diocesses of Landasse S. David, Bangor
 and S. Asaph but Ireland also in those times
 of diuisions in temporall Regiments, and
 Kinges, were subiect not onely to the Pope,
 but to the Archbishop of Canterbury,
 which was euer subiect to the Pope of
 Rome, and by him instituted. Their wor-
 des be these: matters memorable within
 this prouince at these: First, that the Bishop of

Theat. pag.
278. lib. 6.
cap. 54. n.
2. pag. 292
1. 7. cap. 4.
n. 19.

Theat. pag.
5. lib. 2. cap.
cap. 2. n. 4.

Pag. 6. l. 1.

Pag. 145.
lib. 4. cap.
4. n. 8.

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Ireland were wont to be consecrated by the Archbishop of Canterbury, in regarde of the primacie, which they had in this countrey: vntill such time, as Ibon Papius, a Cardinall, was sent thither from Pope Eugenius, the fourth, to reforme ecclesiasticall discipline in this Iland. And that this Kingedome of greate Brittain hath euen from the primatiue Church of the first conuerred Brittaines, submitted themselues, and their posterities, to the Pope of Rome, in the highest and moste commaundeinge power, and Authoritie in this worlde, in their Iudgement, a generall Councell (as hereafter) I thus demonstrate from this their Theater; wherein they write in this order: After these times the Brittaines continued constant in Christianitie, and the censures of their Bishops: (for the greate estimation of their constancie, pietie, and learninge) required and approued in greate poynts of doctrine, amonge the Assemblies, of some generall Councells: as that of Sardys and Nyce, in the time of greate Constantine, had wee our Bishops present. Whose forwardnes against the Arrian Heresie, afterwards Athanasius aduanceth in his Apologie vnto Iouinian the Emperour, amongst three hundred Bishops assembled at the Councell of Sardys, in Anno 350. Then seing as these men teach vs, generall Councells at the highest Iudge, and binde all men to their decrees, and our bishops that were there, to consent vnto, and embrace doctrine, for this whole Kingdome, were so renowned for constancie, pietie, and learninge, and all this in their confessed

Cap. generall Councells infr. Theater 1. 6. cap. 9. pag. 206. n. 19.

Infra cap. gen. Councells.

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confessed puer time of Christianitie, I will
recite what doctrine in this poynt of Popes
supreamacye, they approued, and receaued
there, for this and all nations to followe,
and obserue. In the third Canon of this
their greate Councell it is thus decreed:
Bishop Osius said: if any Bishop shall be iudged in any
other cause, and hee thinketh hee hath a Good cause,
that a Councell should be called againe, if it please
you lett vs honor the memorie of S. Peter the Apostle,
that they which haue examined the cause, may write
to Iulian Bishop of Rome, and if hee shall adiudge,
that Iudgment is to be renewed, lett it be renewed,
and lett him appoint Iudges; but if hee shall allowe the
cause to be such, that the things that ar done shall
nor be examined againe, such things as hee shall
decree, shall be confirmed. Doth this please you all?
The Councell answareth, it pleaseth vs. There-
fore all now in England ought to be pleased
with the supreamacie of that highest See,
and appeales vnto it. The 4. and next Ca-
non, immediatly beginneth thus: Bishop Gan-
dentius said: lett it be added, if you please, to this
sentence full of sanctitie, that when any Bishop shall
be deposed by the Iudgment of those Bishops, that be
in the places neare. And hee shall demaunde to haue
his busines handled in the citie of Rome, that after his
appeale, no Bishop be ordeyned in his chaire, that
was thought to be deposed, except his cause shall be
determined in the Iudgment of the Bishop of Rome.
The 7. Canon declareth it to be in the
Popes power to send, a latere Iudges in such
causes, into any contry, norwithstandeing

*Cuncil,
Sardic.
can. 3.*

Can. 4. sup.

Can. 7. sup.

any sentence of other Bishops. And as these primarine Bishops of this Kingdome, with that learned and Holy assemblie of that generall Councell, receaved, and approued that supream power in the Pope of Rome, so hee by these Protestants testimonie euer practized it in this nation. For besides that which is written before, they vie these words: Celestine Pope of Rome sent his Archdeacon Palladius into Brittain to withstand the Pelagian Heresie, whoe at one time did drive out these enemies of grace, and ordayned a Bishop amonge the Scots, whereby that Barbarous nation embraced Christianitie. This they cite, and approue from Prosper Aquitan. And againe in this manner: Pelagius by birth a Brittain, by profession a Mouge, by leude doctrine an Hereticke, brought vp in the famous monasterie of Bangor, in Wales, his Hereticall assertions were afterwards condemned by Innocentius the first Bishop of Rome. Whose doctrines were, 1. that man without the grace of God, was able to fullfill all the commaundements. 2. that man in himself had free will. That the grace of God was given vnto vs according to our merits. 4. That the Iust haue no synne. 5. That children are free from originall synne. 6. That Adam should haue died though hee had not synned. Concerninge the Towne of Stanford they make this relation from Ihon Hardinge; it continued an vniuersitie vnto the coming of Augustine, at which time the Bishops of Rome interdicted it, for certayne Heresies sprang vp amonge the Brittaines, and Saxons. They write further thus: Torke hath challenged to haue bene sometime

Meiro-

Theater.
lib. 4. cap.
1. pag. 138.
n. 22.

Lib. 6. cap.
53. pag.
277. n. 10.

Lib. 1. cap.
31. pag.
59. n. 8.

Pag. 6. n. 7.

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Metropolitane ouer all the Bishops in Scotland. It was made equall in honor and power with Canterbury, by Pope Gregory, as Beda relateith, and had twelue suffragan Bishopricks, that owed obedience.

And againe: Yorke was made a Metropolitane citie by a pall sent vnto it from Honorius. And to shew, that the disposing of these things, was in the power of that highest See, thus

they testifie againe: That Lichfeild was made an Archiepiscopall See, by Pope Hadrian the first, at the suite of Offa the greate Kinge of Mercia, is manifested by Mathew of Westminster, vnto whose Iurisdiction were assigned the Bishopricks of Winchester, Hereford, Leicester, Siduacester, Helinham, and Dunwich. Like were the condition of S. Da-

nuids, Dorchester by Oxford, and others. And to shew, that these primatiue bishops were onely subiect to the Pope, and no Prince, in their spirituall proceedings; when the wicked Kinge Vortigern had put away his first lawfull Christian wife, and maryed.

Rowena, the daughter of Hengist, a Pagan, about the yeare of Christ 470; for declaring the remedie thereof they write in these wordes: Which Pagan mariadge proued

not onely the hane of the land, but so ruinated the Church of Christianitie, that a prouinciall Councell of the Brittaines was assembled in Ann. 470. to repaire those things, that this mariadge had decayed.

Then Popes, and not Princes, by these Protestants euer had spirituall supreamacie in this Kingedome. For their first Archbishop Parker An. 1536. writeth thus:

Pag. 78. n.

9.

Lib. 1. cap.

3. pag. 6. n.

8.

n. 6. 8.

Theat. l. 7.

cap. 12.

pag. 313.

Parker. lib.

antiq. Bri-

tannic.

pag. 329.

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Potentia populi nongentis amplius Annis in Anglia
durauit. The power of the Pope continued in England
about nene hundred yeares. And there ought to
continue still, as I haue made demonstra-
tion, by these Protestants before: to which

Isaac Ca-
sanb. re-
spons. ad op.
Cardinal.
per. pag. 8.

Pag. 67.
supr.

I add this sentence of Isaac Casanbon, ex ore
ipso. ser. Regi: taken from the mouth is self of our
moste sincere Kinge, commaundeing him to commit
it to writinges, and is as followeth: Rebus ipsis
probet Romanus panis fex: lett the Pope of Rome proue
by things: hemselfes, that hee doth not seeke his owne,
but the glory of God immortall, and the peace of
people, concord, and saluation, to be a care vnto him:
then our moste serene Kinge, as hee hath longe since
protested in his admonitory epistle, without delay
primas illi deseret, ipsumque Πάτρι τῆς Ἐκκλησίας
προσέσθῃ, cum Gregorio Nazianzeno, dicet non in-
uitus, will giue primatie vnto him, and not vnwill-
lingely say with Gregorie Nazienzen, that hee hath
charge ouer the whole Church. To which I an-
swear, that I wish, (and I trust, with
more deuotion, and Religion then hee)
That not onely Popes, but other Princes,
spirituall, and temporall, Bishops, Preists
and all men in authoritie, and others, did
more seeke the glorie of God, then their
owne, and were more carefull of the peo-
ples peace, concord, and saluation; then
they now ar, or many were euen from the
time of Christ; Then so many disorders and
Impieries should not haue so full domi-
nion, where Protestancie Ruleth; and the
Scripture had neuer saide, omnes quæ sua sunt
quatunt,

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quarunt, non qua Iesu Christi: all men, or all
sortes of men seeke the things that be their
owne, and not of Iesus Christ. And it char-
geth vs againe to obey Magistrats, and men in
authoritie, though wicked, sed etiam discolu. And
to say as you must doe, (otherwise you de-
monstrate against your English Protestant
Church whose mouthe you so often vnder-
take to be and for the Pope of Rome, that
Magistrates falling into deadly synne cease
to be Magistrates, one of your brother
Wickliffe his Heresies, condemned by hi-
ghest authoritie. For otherwise, if the pre-
sent Pope, Paulus the first a Saint in all Indif-
ferent Iudgments, as all his predecessors,
from Leo the tenth, and the reuolt of Lu-
ther, in respect of any Protestant succes-
sion, might be thought worthie to be este-
med such, or as your wordes prescribe, in
your Protestant Censures, Yett except it
were his due, without that your adiudged
sanctitie, neither our Kinge of England,
nor all the Protestant Princes, and Regi-
ments in the world, could by your Reli-
gion make the Pope, or any other, to be
primate, and haue the charge, or oversight of the
whole Church. For by your owne doctrine of
Princes, or Presbyteries supreamacie, none ex-
tendeth further, then their owne tempo-
rall dominions, much lesse ouer the whole
Church, or any greate part thereof: And by
your owne Rule of authoritie, iustified
both by the Lord Cheefe Iustice of En-
gland,

Lord Cooke
prot. assert.
Iacob Reas.

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gland, and your Ministers, *Nemo potest plus iuris in alium transferre, quam ipse habet*: No man can transfer or bestowe more Right vppon an other, then hee himself hath. Therefore by our sentence from our Kings Mouthe (as you assuer vs, all Popes euer were, and this is, supreme Heade and Ruler of Christs whole Church, in England, and all other partes of the worldes *παντες τῆς ἐκκλησίας*, of the whole Church, as your Greeke graunt with S. Gregory Nazianzen, is. And all that desire to be accompted the chosen, and true sheepe, and members of this greate flocke, folde, and Church of Christ, ought to submit themselues, to this high sheephard, primate, and Querseer of the whole Christian worlde, and to be Iudged by him, and not to be Iudges ouer him. And to this also D. Morton himself must subscribe though hee will be singular aboue his fellowes, as often times hee is. For first hee alloweth this sentence, of their, so named, Archbishop Whitegnist, against Cartwright: *Victor in the yeare of Christ 198 was a godly Bishop and Martyr, and the Church at that time was in greate puritie, as not beinge longe after the Apostles*. And his Maiestie telleth him that this Church of Rome was then a Rule to all. Yet D. Morton assureth vs, that this godly Bishop, and Martyr, and Ruler of that Church, which was a Rule to all, did exercise the highest Act of Iurisdiction, and power ouer all Churches, in the world, that

Morton
App. lib. 4.
cap. 7.

Concerning the Bishop of Rome. 21

that did not yeeld vnto him, in the Easterd
obsecration, inflicting excommunication
the greatest act of Iurisdiction by Prote-
stants, against them: his wordes be these: *Morton*
Pope Victor excommunicated all Churches, both App. l. 1.
Greeke, and Latine, which differed from his Church, cap. 9.
in the obseruation of Easter. This clayme, and
exercise of this supream Iurisdiction, was
when the Church, of Rome, was a Rule to all
in the Iudgment of these Protestants: and a
matter of so greates moment, that the doing
of it vnjustly, had beene mooste damnable:
and yett hee liued, and dyed an holy Saint.
Therefore I vrgē D. Morton with these his *Morton*
owne wordes in the case of S. Ciprian: This *app. pag.*
wee thinke might worke in our Aduersaries, at least, *298.*
blush: except they would intend to proue concerning
Sainct Victor, that the same man of God and holy
Martyr of Christ, was neither Sainct, nor Martyr.
But vndoubtedly a damnable scismaticke. When
D. Morton wittnesseeth the quite contrary,
sayeing, they were condemned for Hereticks, whoe
after the Councell of Nice, conformed not themselves
herain to the Romane Order. But D. Morton infi- *Mort. supr.*
reth further in these words: S. Ciprian di- *pag 76.*
rectly ordeyned in a Councell, that euery mans cause
should be heard there, where it was committed: and *Mort. supr.*
therefore commaunded those men to returne home *pag. 296.*
again vnto Carthadge, whoe had aduentured to
appeale vnto Rome. And yett, Bellarmine vrgeth
appealinge vnto the Bishop of Rome from all the
coastes of the world, as a speciall Argument of the
Popes absolute primacie D. Morton is answered
by

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by him selfe before, proueing that the Bishop of Rome exercised this supreme power, ouer all Churches, both Greeke, and Latine. Then ouer Africke, and Carthage. And in this very obiection againe confoundeth himself; for hee telleth vs, *Mori, supr.* that in S. Ciprian his time, they appealed to Rome and proueth by S. Ciprian, whome hee would haue an enemy to such Appeales, and supremacy of the Church of Rome, that such appeales were then vsed, longe before any generall Councell, or Christian Emperour, to graunt such priuiledges to that Church. And that the Popes, and Bishops of Rome, that claymed, receaued, and admitted such appeales, namely S. Cornelius and others ware Holy Saints, and Martyrs. Therefore if that had beene true, which D. Morton writeth in these wordes: *Morton pag, 296.* Saint Ciprian directly ordeyned in a Councell, that euery mans cause should be heard there where it was committed, and therefore commaunded those men to returne home againe vnto Carthage, who had aduentured to appeale vnto Rome, not alloweing that any other Bishops should retract things, done by them in Africke, vnlesse (saith Ciprian) a few leude and desperate parsons thinke the Bishops of Africke to haue lesse authoritie, by whome they haue beene already Iudged and condemned. If this allegation of D. Morton were true, and certayne: Yet it nothing preiudicateth the Authoritie and supremacie of the Pope of Rome, not to be censured and Iudged by Inferior Bishops,

Concerning the Bishop of Rome. 93

Bishops, such as those of Africke were vnto Rome by Protestants doctrine. And D. Morton himself besides all that is said before is witness sufficient in this Matter: for writing of Pope Iulius in those allowed times, hee hath these words: Two points would be obserued in his claime of Pope Iulius. The first is, what it was that hee challenged: the second is, by what right. Both these are recorded by Socrates. His challenge was, that hee ought to be called vnto the Councell, and that, without his sentence, no decrees should be concluded. The right hereof hee pretendeth to stand vpon the authoritie of an Ecclesiasticall canon. The wordes of Socrates his Author, because D. Morton is a knowne myncer of authorities, at these: *Regula Ecclesiastica iubet, non oportere prater sententiam Romani Pontificis concilia celebrari.* The Ecclesiasticall Rule commaundeth, that Councells be not celebrated, without the sentence of the Bishop of Rome. And againe: *Canonibus iubentibus prater Romanum nihil decerni Pontificem.* The canons commaundeinge, that no thinge be decreed, without the Pope of Rome. And yet D. Morton will not haue any such canon, or constitution, his friuolous distinction, in the Nicene Councell, then lately ended, then they must needs be of more auncient, and vñcontroleable antiquitie, and authoritie by his owne censure; and S. Ciprians Councell and decree against this highest power, of no validitie; if hee could bringe forth any such decree, or Councell, which hee doth not, but onely alledgeth these words

Morton
pag. 286.

Socrat. histor. ecclesiast. circa An. 346.
Et histor. tripart. lib. 4. cap. 9.

Socrat. sup. Et histor. tripart. lib. 4. cap. 19.

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Ciprian.
ep. 55. ad
Cornel.
Morton
App. lib. 2.
pag. 296.

Fabian.
epist. 3.
tom. 1.
conc.

words of S. Ciprian, to Pope Cornelius, *statutum est omnibus nobis*: which bee thus translated: S. Ciprian directly ordeyned in a Councell: Which S. Ciprian neither had done, nor could doe, to bynde S. Cornelius, and the Church of Rome with all others. For by D. Mortons owne Argument, if Pope and S. Cornelius Pope and Saint Stephen, with others, Bishops of the Mother and commanding Church of Rome, then by his Maiestie, a Rule vnto all, might not be a Rule and commander ouer the African Church, much lesse could the Church of Africke subiect, Ruled, and dependinge make statutes and decrees, to rule, and command, this Rule and commander of all. And M^r Morton might haue concluded the contrary of his translation, for the Church of Rome, if hee had considered that S. Ciprian words, be not, *Statutum sit ab omnibus nobis*, it is decreed of or by vs all, but *statutum sit omnibus nobis*, a decree is made for vs all. Because S. Fabian Pope of Rome and predecessor to S. Cornelius had made such a decree to bynde all, as S. Ciprian spake of, *Ibi causa agatur ubi crimen admittitur*: let the cause be heard there, where the fault is committed. Yet in the same place Appeals to Rome are excepted in these words: *Ne forbid forreigne Iudgments by a generall decree, reserved all wayes the Apostolicke authoritie*. And againe: It pleaseth alsoe, that if a Bishop accused, hath appealed to the See Apostolicke, that shall be decreed, which the high Bishop of that See giueth sentence of. All which,

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which, as alsoe that whole epistle of S. Ciprian to S. Cornelius, then Pope of Rome, neuer denyeing appeales thirther, but excuseinge, and defendeing, and purgeing himself, and other Bishops of Africke, accused by Appellants at Rome, as they had likewise done, *priori anno, the yeare before*, sufficiently confirme the vndeniable supreamie authoritie of that Church. Which S. Ciprian there proueth to be of Infallible Iudgment, and vndeceauable by any Appellants, or others in matters of Religion, and so to be appealed vnto, and supreamie. His words in the same epistle, and concerning the same Appellants, at these: *Nauigare audent, & ad Petri cathedram; They dare to saile euen to the chayre of Peter, and to the principall Church, from whence preistly vnitie is risen, and carry thither letters from Scismaticks, and wicked men, nor to thinke, that they be Romans; (whose faith by the Apostle preaching is praised, to whome false beleefe cannot haue accessse.* Hitherto the very wordes of S. Ciprian, in that place, and epistle, which D. Morton alleadgeth against the Romane supreamacie: by which is euident that S. Ciprian, neither did, nor could by his doctrine deny appeales to that Church, which as hee writeth could not be deceaued with Hereticks, nor false beleefe could haue accessse vnto it: which could be for no other cause, but for the Infallible Iudgment thereof, and that God did assist it in trueth, as other Protestants are witnesses before,

*Ciprian ep.
55. supr.*

Morton
app. pag.
296.

before. And D. Morton haueing first written in this order: *The Title of vniuersall Bishop of the Church*, hath bene long vsed of the Pope of Rome: is as much to blame, to speake thus: S. Ciprian saith, none of vs is called the Bishop of Bishops: which not S. Ciprian onely, but the whole Councell of Carthage, vnder Ciprian, did professe: further-
more callinge it a terror tyrannicall, for any one Bishop to impose vpon his fellowe Bishops, a necessitie of obedience. For first D. Morton cannot but knowe, that this Councell of Africke defendeing Rebaptization, was iustly condemned by the then Popes of Rome, and recanted by the African Bishops, present at it, as is proued before. Secondly D. Morton will be a Presbyterian if hee maketh equalitie in the cleargie, and denyeth Archbishops, primates, and Patriarkes, as his citation without better glosse implyeth. Thirdly hee doth abuse his Readers, to wish them to belecue, that S. Ciprian, and the African Bishops, decreed any thing against the clayme of S. Stephen, then Bishop of Rome, his predeces-
sors, and successors to be Bishop of Bishops in a right sence, as hee there citeth from *Binias*; for so against his owne words, and citation, they had called their owne decree, a terror tyrannicall, for any one Bishop to impose vpon his fellowe Bishops, a necessitie of obedience: For D. Morton, dareth not to deny but S. Stephen, and other Popes of Rome, were at the leaste fellowe Bishops, with those of Africke. But S. Ciprian, and those Bishops decreed

Mort. sup.
pag. 296.

Concerning canonickall scriptures. 97

decreed no such thinge: for D. Morton may
 so in that Councell, that the sentence of S.
 Ciprian is the laste of all, and after all the
 other Bishops, and onely to condemne
 Baptisme by Hereticks, after recanted and
 condemned. And the words which hee
 cited against Bishop of Bishops, as in S. Ciprians
 exhortation (not decree) to the Bishops
 of Africke, begynninge *Audistis, Collage Dile-*
ctissimi: you haue heard o moste beloued followes, no-
 thing concerning, except affirminge, or
 confirminge that clayme, and Title in Pope
 Stephen, an holy Saint, and Martyr, but all-
 together about rebaptization, and are the se:
Superest, ut de hac re quid singuli sentiamus, profera-
mus: It remayneth, that euery of vs speaketh of this
matter what hee thinketh, iudginge no man, or re-
movinge any man from the Right of communion, if
hee shall thinke otherwise, for none of vs (there as-
sembled) constituted himself, Bishop of Bishops.
 Which seing S. Stephen an holy Pope, and
 Martyr, with others of that sacred See,
 (then a) Rule to all, by Protestants, and D.
 Morton ydid; by them also it must be yeelded
 to be iust and lawfull. Neither must D.
 Morton be so hyperpapall, as to deny the
 Councell of Sardyce where appeales to
 Rome are warranted, to be generall, for his
 Masters the makers of their greate Theater,
 haue so allowed, and receaued it before.
 Nor slander S. Cyprian, by perswadinge the
 worlde, that hee dyed out of the vnitie of
 the Church of Rome; for recallinge of

Cartha-
gin. concil.
sub Cy-
prian. to. 1.
concil. init.

*Augustin.
ep. 48. His-
ton. dialog.
cont. Luci-
ferian.*

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which his greare rashnes, I referre him to
better Authorities, of S. Augustine, S. Jerome,
and the like. And this sufficeth of this
question: By which the vniuersitie of Cambridg
may easely resolue themselves by their
owne Doctors, of the second proposition,
offered vnto them, by the Priests of Wisbich:
There is an externall Iudge in matters of faith:
whoe it is, and of what authoritie his defi-
nitue sentence is in such things.

CHAPTER III. WHEREIN BY THESE

Protestants is proued, that all Bookes of
Scripture, receaued for such by the Church
of Rome, ar canonicall: That the Prote-
stants also haue either no scriptures at
all, or vncertaine and doubtfull: and no
true Canon of them.

THVS haueinge demonstratiuely
proued by these our English Pro-
testants, that the true Church of
Christ, is of that byndeinge and
commaunding authoritie, power, and pri-
uiledge: That, There is no saluation, remission of
synnes or Hop of eternall life out of the Church: it
is the blessed companie of holy ones, household of faith,
spouse of Christ, pillar and grawnd of truthe, her com-
munion is to be embraced, directions followed, Iudge-
ment

Concerning canonicall scriptures. 99

ment rested in, to ouerrule all Inferior Judgment: whatsoeuer, &c. And that bothe the present Church, of Rome is this so excellent and enfranchised Societie, and the Pope and Bishop thereof supreme heade, and spirituall gouernor, ouer the whole Christian worlde: all other Questions against these Protestants at all readie determined by them, for the Church and Pope of Rome: So that nothing is further needfull to be disputed in this busines, eyther of scriptures, or any other matter in controuersy: yet for particular satisfaction to all, in all particulars, I will proceede, and first for the Bookes of holy scriptures: and argue these first in generall.

Whatsoeuer Bookes at proposed vnto vs by the true Church of Christ, and the supreme Gouernor thereof, to be canonicall scripture, ar for such to be embraced, and reuerenced: But all Bookes allowed for canonicall by the Church of Rome, at this present, be such: Therefore so to be embraced and reuerenced. The Maior Proposition is euident before, by the priuiledges of the true Church recited in generall: and not onely so, but in particular also concerninge the authoritie of the true Church in approueinge and proposeinge holy scriptures: for M^r Wotton hath thus testified for Protestants: The Iudgment of the Church are so far from discreditinge, that wee hold it for a very speciall ground in this matter of scriptures.

Wotton
204
Pet. pag.
442.

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*Couell a-
gainst
Burg. pag.
60.*

And D. Couell hath these conuincing words: The Church of Christ according to her authoritie, receaued from him, hath warrant to approue the scriptures, to acknowledge, to receaue, to publish, and commaunde vnto her children. And to make it euident, that this priuiledge by these Protestants, cannot be attributed, or ascribed to any other Church, then the Church of Rome, they haue before confessed, that neuer any other Church, but that onely, exceptinge the Church of Constantinople pretended Title (much lesse enioyed it, to this supreamacie, to propownde scriptures, or make decrees, and lawes to the whole Church, and the children thereof, and the clayme thereof in that behalf was but pretended and vsurped: and now is by their desolation left desolate. And to make this, the next argument and others more cleare, I will in this place recite the words of D. Feild: wherein to omit the Holy scriptures, because they in no place tell vs, which be, or be not canonicall scriptures: But wee ar as these Protestants before haue told vs, and shall more particularly testifie Hereafter in this chapter, to receaue them from the Church of Christ, That wee may knowe whome mooste to trust, and obey in this, and such matters of controuersy, hee writeth thus, haueing spoken of the Church before: *Hit her wee may reserre, those different degrees of obedience which wee must yeeld to them, that commaunde*

*Feild pag.
202. l. 4. c.
5.*

maunde

Concerning canonicall scriptures. 101

maunde and teache vs, in the Church of God, excellently described and sett downe, by Waldensis. We must saith hee, reuerence, and respect the authoritie of all Catholicke Doctors, whose doctrynes, and writings the Church alloweth; we must more regard the authoritie of Catholicke Bishop; more then those the authoritie of the Apostolicke Churches: amongst them more especially the Church of Rome: of a generall Councell more then all these. Hitherto D. Feilds allowance that this sentence is excellent. Therefore seeing Protestants neuer had, nor can haue, as they haue testified before, any generall Councell, and deny all Councells to be generall, which Catholikes alledge for this Question of the Bookes of scriptures, and others also, They are bownde to be obedient to that sentence next vnto them, which D. Feild here hath told vs, to be the Iudgment of the Church of Rome, or Pope of Rome, which hath defined, and allowed, the catholicke doctrine for the Bookes of canonicall scripture, as alsoe other questions, as all Protestants acknowledge. Otherwise they are in one of highest degrees of disobedience, that is in this world, as his words before are wittnesse. For hee alloweth it for an excellent direction, for this present time, and state of controuerfies. And yett if he would con-
 tend (which hee neither doth, nor can being allowed for this present time) to drawe it to the dayes of Thomas Waldensis, disputing against Wiscliffe, their Brother in

Waldens.
 doct. Fidei
 l. 2. art. 2.
 3. p. 27.

Religion, as they write, and resisting the
 Ropes authoritie, it maketh nothing for
 his excuse: for if *Wicliffe*, as they say, was
 of their Religion, the case betweene *Wal-*
den, and him, was the same which now is
 with myself and other Catholicks writinge
 against these Protestants Brethren, and As-
 sociates in Religion vnto *Wickliffe*, and his
 Adherents. This supposed, I make the like
 Argument againe, in this maner.

Whatsoever bookes are proposed for
 canonicall scriptures, by the true Church,
 at the highest Rule, that can be had, or
 fownde, in time of controuersie, are to be
 receaued for holy scriptures: But all those
 Bookes which the present Romane Church
 alloweth, are so proposed: Therefore to be
 receaued for holy scriptures, The Maior pro-
 position is evidently true, otherwise all Chri-
 stians in such times must needs be perplexed
 in the chiefest matter of Religion, by Pro-
 testants, the scriptures themselves: which
 cannot be: for so contradictories might
 bothe be true: The highest Rule ought to be fol-
 lowed: the highest Rule ought not to be followed,
 which be contradictorie. It ought to be
 followed, because it is our Rule, and the
 best that can be assigned: it ought not to be
 followed, because it is false and deceatfull.
 And no man can be so bownde vnder dam-
 nation to followe a false Rule. And con-
 cerninge the authoritie of the Church in
 this case, it is further confirmed by these
 Prote-

Concerning canonieall scriptures. 103

Protestant sentences. D. Couells words be these: The Church of Rome teacheth no bad opinion, to affirme, that the scriptures are holy, and diuine in themselves, but so esteemed by vs, for the authoritie of the Church. And againe: That the scriptures are true; wee haue it from the Church. And further thus: The Church hath foure singular offices, towards the scripture. First to be of them (as it were) a faithfull Register. Secondly, to discern and Iudge betwene false and adulterate, and that which is true and perfect. The third to publish, and disavow, to proclayme as a tryer, the true edict of our Lord himself. The last is, to be an Interpreter: and in that, followeing the safest Rule (to make an vndiuided vnitie of the truth, yncapable of contradiction) to be a most faithfull expositor of his owne meaning. And hee concludeth thus: Wee say, that wee are taught to receaue the worde of God, from the authoritie of the Church: wee see her Iudgment, wee heare her voice: and in humilitie subscribe vnto all this. Therefore beinge so proued before, by these Protestants, that the Church of Rome is the Church of Christ, endowed with these priuiledges, concerninge scriptures, that the sentence of it by D. Feild before, is more to be regarded then any they haue, or can pretend, and hath proposed all bookes for scripture, which Catholicks receaue, wee must obey it, and the rather agreeing with the Greeke Church of which D. Feild writeth thus: wee accompt them in the number of the Churches of God. Which that Church cannot

Couell def.
of Hook
pag. 31.

Couell sup.
pag. 32. 33.

Couell sup.
pag. 34.

Feild. l. 4.
c. 5. pag.
202.

Feild. pag.
71. l. 3. c. 5.

ber which proposeth adulterate and false scriptures, for true and the vndoubted word of God: The *Minor proposition* is also evidently true: That all bookes which the Church of Rome receaueth for Holy scriptures as so proposed, published, and proued vnto vs, by the true Church, and that sentence, which in this time is highest and to be obeyed, as these Protestants haue written. And so all things in this Argument are evidently confessed for true, by our Aduersaries.

Before my next argument I will cite the opinion of D. Doue Protestant Bishoppe of Peterborough, in this matter, that wee may playnely see, where vppon Protestants denyeing so many bookes for canonical scriptures, which Catholicks receaue, is grownded: his wordes be these: Catholicks proue them to be canonical out of S. Augustine: wee, that they be Apocrypha out of S. Hierome, both which Doctors are of no small authoritie with the Church of Rome: And therefore in this wee differ no more from them, then S. Hierome did from S. Augustine. This supposed, I argue thus, from these Protestants.

Whatsoever doctrine, was taught in the time of the primatiue Church by a Bishoppe, Saint, and Doctor of the Church in the Iudgment of Protestants farre the moste Learned Doctor that euer was, or shall be in all likelyhood, excepting the Apostles, and this so constantly, that this so worthie
a man

*Done per-
suas. pag.
15.*

Concerning canonick scriptures. 103

a man taught it to be the Common doctrine of the Church of Christ, in all probabilities is more like to be true, then that which doubtfully taught by an other Doctor of the same time, who bothe (as the same Protestants write) *delt vnchristianly*, and his authoritie in some other questions *was not much worthe*, and in this also recalled his opinion, or renounced it to be his meaning: But the doctrine which Catholicks hold, concerning canonick scriptures, is by the testimonie of Protestants, thus much more likely to be true, and worthe to be beleued, then the contrary opinion of Protestants: Therefore by Protestants it is more probable, credible, and worthe to be beleued.

The Major proposition in the proceedings of these Protestants, (by whome I dispute in this place) is evidently true. For amonge men learned in professions, the Common maxime and reason is, *wee must beleue euery one moſte cunninge in his art*, and amonge men learned hee that is moſte, or more learned, is to be credited before him, that is supposed to be his inferior in learning. And doctrine constantly taught not wonly to be the doctrine of such a more or moſte learned Father, and Doctor and Saint; but further to be doctrine generally of Christs true Church, is of more credit, and more worthe to be beleued, then that which by a man supposed not so learned, is either

doubtfully or singularly taught, or vncertaine, whether it was so taught, for if it were, yet was recanted, disclaymed, or retracted by himselfe.

The second proposition concerning these two greate Doctors, and their opinions in this point, is thus proved by these Protestants.

Couell against Burges pag. 3.

Couell against Burges.

Wotton de of perk. 495. 500. 519. 520.

D. Couell writeth of S. Augustine in these termes: *He was farre the moste learned Doctor that ever was, as shall be in all likelihood, except the apostles.* And giueing the highest commendation hee could to S. Thomas Aquinas, our holy and learned schole-man hee writeth thus: *By a Common phrase it was spoken, that the soule of S. Augustine dwelt in Aquinas.* Concerning S. Hierome, vpon whose Imagined opinion in this point they would hazard their whole Religion in their Iudgements, alloweing onely the scriptures to be Iudges, and growndes: in other poynts they vs him in these termes: *M. Wottons words be: Hieromes authoritie in the case of single life is not much greater. Hierome condemnes Iovinian deli vncristianely with him. The authoritie of Hierome, concluding a worke of perfection from those words of Christ: goe and sell all etc. is not to be admitted. Now let vs heare from these Protestantes, in what maner these two Doctors taught as this Protestantes tell vs, these two diuers doctrines; one for Catholicks, and the other for Protestantes. D. Feild writinge of bookes, which Catholicks admit for canonickall, and the Protestantes refuse, telleth*

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leth vs that S. Augustine, and the third Councell *Feild pag.*
of Carthage, (confirmed in the first general Councell) *248. l. 4. c.*
wherein Augustine was present, and Innocentius Pope *23. c. pag.*
lyuzing in that time seeme to add them to the Canon. *246.*

Then it seemeth by this Protestant testi-
monie, that S. Augustine's opinion, approved
in so greate a prouinciall Councell, confir-
med in a general Councell, the highest com-
maundinge Iudgement by them before,
and by the Pope, of the greatest Aposto-
lick See, the seconde Iudge in the Chri-
stian world, before in D. Feild's allowance.
especially in that bestime, when his Ma-
jestic saith it was a Rule to all, and constantly
taught as the doctrine of the Church, by
this the greatest doctor, that euer was or is
like to be by these men, is worthe to be
credited and beleued: and by their do-
ctrine before, All men that will not be dis-
obedient bothe in the seconde, and first de-
gree also, are bounde to embrace, and fol-
lowe it.

Now let vs heare what these Protestants
will testifie of S. Hierome for their opinion,
in this Question, of these bookes: The
Protestant Conference at Hampton court before *Conference*
the King, entreating of Protestants ex- *pag. 60.*
ceptions against these scriptures, vserh these
wordes: *Masse of the objections made against those*
bookes, *was the olde Censure of the Iewes, renewed*
by S. Hierome in his time who was the first that gaue
them that name of Apocrypha: which opinion
vppon Rufinus his challenge, hee after a sorte dis-
claymed:

reclaymed: the rather because a generall offence was taken at his speeches in that kinde. Hitherto the censure at that publicke Protestant Conference, by which the Protestants grownde for deniall of those bookes of scripture, and rearminge them Apocrypha, is vicerly overthrowne. For an opinion founded vpon old Iewish Canons against Christians, singularly held, or renewed, reclaymed by the Author, and generally giuing offence (as these Protestants affirme this was) is not probable to be true. D. Couell against Burges the Puritane, answereth the objections against these bookes, as Catholickes doe. And sheweth, that these bookes haue without cause beene accused of faulces, by Protestants, onely to deny them to be canonicall, as Catholicks esteeme them. And furthor hee addeth thus:

Couell ag.

Burges:

pag. 81.

86. 87. 88.

89 90. 91.

Couell sup.

pag. 87.

They are most true, and might haue the reconciliation of other scriptures. And againe in these wordes: If Rufinus be not deceaued they were approued as parts of the old testament, by the Apostles. For when S. Hierome writt so scornefully of the historie of Susanna, and the songe of the three children, hee chargeth him therein, to haue robbed the treasure of the holy ghost, and diuine Instrument, which the Apostles deliuered to the Churches. And S. Hierome (who is not vsually slowe to defend himself) leaueth that point vnsweared, pretending that what hee had spoken, was not his owne opinion, but what the Iewes objected. And for his paynes in translating the booke of Iudith, (which Protestants deny) hee giueth this reason: because wee reade that the Councell

of

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of Nye did reckon it in the number of holy scriptures. Hitherto D. Couells words: and much like vnto this of Ruffinus; hee citeth from S. Augustine, S. Ciprian, and others; *Temporibus Apostolorum proximo*, in the next ages to the time of the Apostles. And thus wee see how weake that Protestant Religion is, that by their owne testimonie, is fownded vpon so singular new reuiued, Iewish Gaulls, disclaymed, and generally offensyue, and disliked opinion.

From hence I argue further: All Bookes which were approued by the Apostles for parts of the old testament, were the treasure of the holy ghost and diuine Instrument which the Apostles deliuered to the Churches; which ar moste true; and might haue reconciliation of other scriptures; as to be allowed for such: But all these things ar verified of bookes which these Protestants deny, and by themselves, as is cited from them before: Therefore ar to be allowed for canonical scriptures, bothe propositions be graunted by these Protestants before, and so in this argument nothing remaineth to be proued.

And againe thus I argue: whatsoeuer a generall Councell in the primatiue Church (the highest Rule by Protestants before to approue scriptures, and bynde all men vnto the definitions of it; receaued for scripture; ought to be receaued for such: But more bookes then Protestants allowe were so receaued as these Protestants tell vs: Therefore

fore more are to be admitted. Both propositions are here also granted before by Protestants, and so the Argument concludeth truly against them.

Further I argue thus: Those Bookes which the Jewes before, and at the comming of Christ, for their greatest, or greate part dwelling out of Iury, vsed as parts of the old testament, and deliuered as a cation to the Christian Churches, and were Ioynd in one volume, read by them of the Latine Church, then the acknowledged true Church of Christ, and were receaued in the third Carthaginian Councell, which was confirmed in the sixt generall Councell, at now to be receaued and allowed for canonicall scriptures: But those bookes which Protestants denie and Catholicks allowe, be such: Therefore they are to be now allowed for canonicall. The *Major proposition* is evidently true: for if the Jewes before, and at the comming of Christ, the ptimatiue Christians of that time, and their practice, the authoritie of the true Church of Christ, the moste principall Church before by D. Feild, and other Protestants, a famous prouinciall Councell, and the confirmation of a generall Councelly are not to be admitted, to direct and instruct vs, there is no meane left for instruction in this case, these beinge by these Protestants before, the greatest warrants, and Rules wee can haue in such causes. The

Concerning canonical scriptures. 211

second proposition is proved in this manner. D. Feild having spoken, how the Hebrew Iewes had made their Hebrew canon, according to their Iewish reckoning of the number of their letters; (how probably I leave to Hebrutians, and may not now entreat) hee concludeth thus: *These only did the ancient Church of the Iewes receive, as divine, and canonical. Neither much meteuaile, all the others being the last that were written, and in the time of their decayeing state, and afflictions. Of these hee writeth thus in the next words: That other bookes were added unto these, whose authoritie not being certayne, and knowne as called apocryphall, fell out on this sort.* *The Iewes in their later times, before, and at the comminge of Christ wrote of two sortes: some properly and for distinction sake named Hebrews, commorant as Hierusalem, and in the holy land: others named Hellenists, that is Iewes of dispersion, mingled with the Grecians. These had written sundry bookes in Greeke, which they made vse of together with other parts of the old testament, which they had of the translation of the Septuagint: But the Hebrews receaued onely the two and twentieth bookes before mentioned. Hence it came, that the Iewes deliuered a double Canon of the scripture, to the Christian Churches. Thus wee see that the greatest parte of the Iewes, Profelytes, and all out of Iurie, did add these bookes with the other for scripture, vsed them as part of the old testament, deliuered them to the Christian Churches, as part of the canon of scripture, and the primatiue*

Feild. l. 4. c.

23. pag.

245.

Feild. sup.

Ad. 6. c.
gloss. ordi-
nar. 6. l. 9.
in eandem
locum.

marine Church consequently so receaved them, otherwise they were not thus deli-
nered. Therefore thusfarre the *Minor propo-*
sition is proued, for I doe not expect D. Feild
to say, or not say expressly, that these be,
or be not canonicall, but what in true con-
sequence hee must say, by his owne graunte
before, and hereafter. Then hee telleth vs,
they in S. Augustines time were receaved
by him, the fathers of third Councell of Carthage,
and Innocentius then Pope of Rome, in the best estate
of that Church when it was (as before by Pro-
testants) a Rule vnto all, in the catalogue of cano-
nicall scriptures. Now that the Canons of this
Carthaginian Councell were confirmed in
the sixt generall Councell holden at Trallo: (to vse
his words) and which Protestants acknow-
ledge for a generall Councell, their hi-
ghest Rule, hee testifieth after in the same
chapter. Neither is his exception, because
the *Laodicean Councell* which nameth not all
them, is there also confirmed, of any pur-
pose: for that generall Councell, by Protes-
tants, approueing and confirminge bothe,
that which named them for canonicall, and
that doth not name them all, must needs
confirme them for canonicall, otherwise
against supposition, this Councell of Car-
thage had not beene confirmed, as they
teach it was.

Further I argue thus: all those Bookes,
which Protestants in their authorised com-
munion booke, and bookes of Homelyes,
allowed,

Feild pag.
246.

Kings
speech sup.

Feild L. 4.
cap. 23.
pag. 258.

Ob.
Answ.

allowed, by their conuocation, and parliament, and our Kinge, doe prescribe to be vsed as canonick scriptures, as well as others, and are so cited and practized, ought to be receaued, and allowed for canonick: But those Bookes which they denie, and Catholicks receaue for canonick, are suche: Therefore they ought to admit them into the Canon of Holy scriptures. The *Maior* proposition is euident, for bookes, Rules, lawes, and directions proposed by true authoritie, as those be supposed of Protestants, ar to be obeyed, and followed. The *Minor* proposition is likewise moste certaine: for their bookes of Homelyes receaued in the 25. Article of their Religion doe ordinarily so cite them: and their Communion booke so termeth and vseth them too often to be alleadged in this place. Whereuppon, to be breife, the Protestant Author of the *Suruey* of the booke of Common prayer, affirmeth playnelye, and often vrudgeth it, That the Protestants of England must approue with the Romane Church, these bookes for canonick. So likewise doe the 22. preachers of London in their petition. If any man shall Answere, that the Articles of their Religion exclude them from the canon of the scripture, and so they cannot be saide to receaue them: I answere him againe, that this is so farre, from freeinge them in this point, that it both excludeth them, defining and em-

l. 1. homel.
l. 2. homel.
Artic. 25.
Communion B.
Tabl. direct. of seruice.
Suruey of the Booke of comm. prayer pag. 27. 28. 29. 30. 31. Petition of 22. Preach. exc. ag. hom. and except. 4. ag. comm. Booke. Artic. of Relig. Artic. 6.

H bracing

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bracing so contradictorie doctrines in so important busines, from all hope of truth, and further proueth, that these men building all vpon scriptures, haue either no scriptures at all, or els such doubtfull, vncertaine, and vnresolved scriptures, that true Religion which must be moste assured, and infallible, cannot be grownded, or mayntayned by them. For prooffe whereof, I will first recite their subscribed Article in this question, and then frame my Argument. Their Article is sett downe in these definitiue wordes: *Holy scripture containeth all thinges, necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it should be beleened, as an Article of the faith, or be thought requisite or necessarie to saluation. In the name of holy scripture, we doe vnderstand those canonick Bookes of the old and new testament, of whose authoritie was neuer any doubt in the Church. Of the first part of this Article I am to entreate in my chapter of Traditions, hereafter. Of the later part, I will speake in this place, onely first admonishing my Readers, in what ample*

maner D. Feild, and others of that Religion take this worde, the Church: for breuiate whereof, the Titles of the first and seconde chapters of his third booke be these: Of the diuision of the Christian worlde into the Greeke, Latine, Armenian, Aethiopian, and Nestorian Churches. c. 1. of the harshe and vnadvised Censure of the Romanists, condemninge all these Churches, as scisma-

*Articl. of
Rel. arti-
cul. 6.*

*Feild. l. 3.
c. 1. 2. 3. 4.
3. pag. 60.
62. 63. 64.
61.
Feild. l. 3.
Titul. c. 1.
62.*

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Scismaticall, and Hereticall. cap. 2. Now this sup-
posed, I argue thus:

No bookes, whose authoritie hane at
any time bene doubted of, in the Church,
are by this Protestant Article to be al-
lowed for Canonicall scriptures; But all
bookes that either Protestants, or Catho-
licks receave for canonicall, hane in the
Iudgment of these Protestants bene doub-
ted of in the Church: Therefore by these
Protestants, there be no canonicall scrip-
tures at all. The Maior proposition is evidently
proued, by their recited article defining
those bookes canonicall. of whose authoritie was neuer
any doubt in the Church. The Minor proposition

is directly proued by D. Willet who writeth
directly, and at large, how euery booke both of
the old, and new testament, hane not onely bene
doubted of, but also denied in this their Church. I
suppose the laste edition of his booke was
since the comeing in of his Maiestie my
prescribed time: otherwise it is so directly
there proued by him that no Protestant
can deny it. And to shew the pitifull case
of this their Protestant Article and Reli-
gion their Protestant Bishop of Wincester D.
Bilson within my limitation writeth thus:

The scriptures themselves were not fully receaued in
all places, no not in Eusebius time. Hee saith, the
Epistle of Iames, of Iude, the second of Peter, the
seconde and third of Iohn, are contradicted. The Epistle
to the Hebrues was contradicted: the Churches of
Syria did not receaue the seconde epistle of Peter,

Willet Sy-
nop. quæst.
1. of scrip-
ture. pag.
2. 3. edit.
An. 1594.
and after
published
again.

Bilson suru.
pag. 664.

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nor the seconde and third of Iohn, nor the Epistle of Iude, nor the Apocalipse: the like might be saide for the Churches of Arabia. Will you hence conclude, that these partes of scripture were not Apostolicke, or that wee neede not receaue them now, because they were formerly doubted of? Therefore the Protestants of England haue no certayne, and vndoubted scripture, if they will stand to their subscribed Articles, and their owne subscription. Which this Protestant Bishop before, seeing the absurditie thereof, hath refused to doe. Therefore they may not (as they doe) denie those other bookes which Catholicks admitt, vppon so greate, and highest warrants, before in Protestants Iudgment, because in former tymes they haue beene doubted of, as those laste recited by the testimonie of their Bishop, and all the rest, as D. Willet hath witnessed haue beene. To these I might add more Arguments from these Protestants true Greeke Church, and the generall Councell of Florence, both allowed by some of these writers, and yet alloweing, and warranting for canonicall, all bookes receaued by Catholicks. And other Arguments by them: but these ar sufficient for this matter, at this time. And as demonstration is made, that these Protestants either haue no true scriptures at all, or not the true Canon of holy scriptures: So it is as euident, that their Religion cannot be proued true, and infallible (as true Religion is) by euidences, that

Con. translations of scriptures. 2117
that in their proceedings ar doubtfull, fallible, or no holy canonicall scriptures, but by them excluded from that number, and sacred Canon.

CHAPTER V.

OF THE INTEGRITIE, AND excellencie, of the Latine vulgare translation of scriptures, used in the Romane Church: and Protestants false, corrupt, and erroneous Translations in their owne Iudgment and Censure.



Now lett vs entreate of the vulgare Latine translation, of holy scriptures, handled in the next Chapter, for whose allowance by these Protestants, I argue by them, in this maner.

That Latine Translation of scriptures which is to be vsed in scholes and pulpits, and for antiquitie, to be preferred before all others, was vsed in the Church, thirteene hundred yeares agoe, by S. *Augustine* preferred before all others, and both by the Iudgment of S. *Isidore*, and these Protestants themselues, is thought the best translation, and to be preferred before all others, is accordingly to be allowed, esteemed, and preferred: But the vulgare Latine translation,

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tion, by these Protestants is such: Therefore even by them so to be allowed, and preferred. The *Maïor proposition* is manifestly true: for that which is so auncient in the true Latine Church, and to be preferred before all others, must needs be allowed and preferred. The *Minor proposition* is proued, as followeth: first their Bishop D. Doue, writeth in these words, of this vulgare Latine translation: Wee (Protestants) graunt it first, that for vniformitie in quotations of places, in schooles and pulpits, one Latine text should be vsed, and wee can be contented for the antiquitie thereof, to preferre the alde vulgare translation, before all other Latine bookes: so much wee doe yeeld to the Councell of Trent. D. Couell entreateinge of translations of scripture, against Burges the Puritan, answereth in these words: Wee are ready to confesse, whether you vnderstand the Italian, or that which goeth vnder the name of S. Hierome, that they were vsed aunciently in the Church, a thousand and three hundred yeares agoe, one of them by S. Augustine preferred before all the rest, the other highly commended by Beza, and that of the vulgare (though D. ih. Pagnin and Driedo) wee thinke it not S. Hieromes, but mixt: yet wee can be content, to say as Isodore doth of it. Interpretatio eius this translation is to be preferred before others. Hitherto this Protestant Doctor, who with their Bishop Doue before haue graunted, as much as the Councell of Trent, a Rule to Catholicks decreed in this matter, yf wee may giue credit to D. Feild, citing and alloweing *apertum*, writing

Doue persuas. pag. 16.

Couell against Burges pag. 94.

Feild pag. 258.

writeing in this maner: The Church doth approve translations, not pronouncing that there is no thing amisse in them, but that the diuine mysteries are therein truely deliuered, and nothinge that concerneth faith, Religion, or good maners, ignorantly or fraudulently suppressed. The Councell of Trent defined, that the vulgare Latine translation shall be holden authenticall: but hee saith, Andreas Vega, whoe was present at the Councell, reported that the Fathers of the Councell, meant not to determine, that it is not defeciuue or faultie, but that it is not erroneous, and faultie in such sorte, as that any hurtfull or pernicious opinion in matters of faith, or maners, may necessarily be deduced from it. And that this was the meaneninge of the Councell, hee saith, Andreas Vega alleadged the authoritie of the Cardinall of Saint Croffe, afterwards Pope, whoe deliuered so much vnto him. Hitherto D. Feilds allowance, which alloweth that his Protestants before haue testified as much for the vulgare Latine translation, as the Councell of Trent defined, and consequently, as much as Catholicks doe hold in this question.

Further I argue thus: That Translation of scripture which was vsed 1300 yeares age, when the Church was in her best and flourishing estate, and from which no hurtfull or pernicious opinion can be deduced, is to be allowed, and preferred: But the vulgare Latine is such: Therefore to be thus allowed, and preferred. The Maior proposition is evidently true, and before graunted: and D. Conell saith: God hath so linked his worde, and

Conell def.
of Hook.
pag. 29.

his Church, that neyther can stande, where bothe are not. The Minor is also before proued by these Doctors, their Bishop Doue, D. Couell, and Feild: so nothing remayneth to be proued in this argument: And so it is proued and allowed by these Protestants, that of all translations it is to be preferred; that it containeth nothing against Faith, Religion, or good maners, nothing that is erroneous which sufficeth for my purpose.

Now lett vs see how these Protestants can iustifie their Translations from such defects; for they haue graunted before that this vulgare Latine vied, and allowed in the Romane Church, is to be preferred before all their Protestant Translations, Latine, English, Welch, Dutch, French or whatsoeuer named translations. I argue thus.

No translation whatsoeuer is authentick: But every English and other Protestant translation is a translation: Therefore none of them is authentick. The Major proposition consisteth of the verie wordes of D. Couell, which be these: No translation whatsoeuer is authentick scripture. D. Doue writeth thus: all Translations haue many fautes. The Minor is manifestly true: for a translation cannot truly be saide to be no translation: for so contradictories might be true, which is vnpossible.

Further thus I argue: No translation, which is not well translated, but requireth new translations, is to be allowed: But all English translations are such: Therefore not to be

Couell ag.
Burg. pag.
94.
Doue per-
suas. pag.
16.

Con. translations of scriptures. 121

to be allowed. The *Maior* is evidently true, for things not well done, ar ill done: because *Non datur actus indifferens in individuo. No act singularized is indifferent.* Therefore being ill, is not to be allowed. The *minor* is proued by the Kings speech in the Conference, at Hampton, where hee saith, *that hee could neuer yet see a Bible well translated into English: but the worst of all hee thought the Geneva to be.* And therefore a new translation should be made for our English nation. And so D. Conell also wisheth. Againe thus I argue: No translation, that is peruerred in many hundreds of places, is inferior to the Turkes Alcaron, and denyeth Christianitie, is to be allowed: But the English Protestant Common translation is such: Therefore not to be allowed. The *Maior proposition* is more then evidently true: The *Minor* is thus proued by the Protestant Author of the booke, called *Aduersement*: his words be these: *The Bible is peruerred in eight hundred, and eight and fourtie places in the olde testament. The English Protestant Bible, is inferior to the Turkes Alcaron And so Christianitie is denied in England by publicke authoritie.*

My next Argument is this: No translation that hath many omissions, many additions, which sometimes peruerteth the sence, is sencelesse, and somerymes contrary; is a true translation, or to be allowed: But the English receaued Protestant translation is suche: therefore not true, nor to be allowed. The *Maior* is palpably true. The

Confer.
pag. 46.

Conell ag.
Burg.

Aduers.
tism. in
an. 1604.

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Burg. apol.
pag. 93. in
D. Counsils
Answ.

Minor is proued by M^r. Burges in these wordes of the approued English translation: *it is a Translation, which hath many omissions, many additions, which sometimes obscureth, sometimes peruerteth the sense: beinge sometimes senselesse, sometimes contrary.*

Petit. of
22. preachers ex-
cept. 21. ag.
comm.
Booke.

Suruey
pag. 160.

Thus I argue againe: No translation, that is corrupt, hath grosse corruptions, by leauing out of wordes, by putting to of wordes, and which peruerteth the meaneinge of the holy Ghost, is a true, or sufferable translation: But the vsuall English translation, by Protestants, is such: therefore not true, nor sufferable. The Major proposition is apparantly true. And the Minor is thus proued by these Protestants: The 22 preachers write of the translation in the communion booke, in this maner: *It can- teyneth in it diuers corrupt translations of scriptures, by leauing out of wordes, putting to of wordes, per- uerting the meaneing of the holy ghost.* The Prote- stant Suruey of the booke of Common prayer, addeth: *There be many grosse corruptions, as may partely appeare by the Abridgment of the Ministers of Lincolne Dyocesse.* Then how sounde a Reli- gion these Protestants haue, that must be fownded, and proued by such translations, I leaue to others consideration.

My next Argument is this: No transla- tions that be corrupt, not answearable to the truth of the originall; are not to be al- lowed: cannot be defended &c. euen in Protestants Iudgments, are to be reiected
and

Con. translations of scriptures. 123
 and condemned as false, and prophane: But
 all English Protestant Translations of the
 Bible, euen from the reuolt of Henry 8.
 from the Church of Rome, are such, by
 these Protestants: Therefore by them to be
 reiected, and condemned as false, and pro-
 phane. The Maior proposition is evidently true,
 euen in Protestants Censure, and the Minor
 is proued by them in this maner. Their sen-
 tence in their publicke Conference is this: The
 translations of the Bible allowed in the time of Henry
 8. and Edward 6. were corrupt, and not answerable
 to the truth of the originall. And of the
 translations vsed in the time of Q. Eliza-
 beth, and his Maiestie since, they testifie in
 these wordes: The English Bible as it is translated,
 is corrupt, and not answerable to the truth of the
 originall. His Maiestie professed hee could neuer yet see
 a Bible well translated into English. Therefore
 order is there taken, in these wordes: A new
 translation is to be made, and none of the former to be
 allowed. The 22 Protestant preachers of
 london of their petition write in this maner:
 The English Protestants in their publicke proceedings
 translate scriptures corruptely, by leauing out of
 words, putting to of wordes: perueriing the meaneinge
 of the holy ghost. Misapply places of holy scriptures to
 the countenance of errors. Others of them write
 thus: Wee haue diuers translations of holy scriptures:
 That which by our Seruyce booke (this is the pra-
 cticall Rule of their Religion) is appointed to
 be reade, is the worste of all, and to be charged, with
 sondry grosse, and palpable errors. And speakeing
 of

*Conference
 at Hampt.
 pag. 45.*

*Conference
 pag. 46.
 sup.*

*Pag. 46.
 sup.*

*Petit. of 22
 preachers
 except. 11.
 11.*

*Def. of the
 Minist.
 reasons
 pag. 10.*

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*Def. supr.
pag. 38.*

of M^r Hutton, takeing vppon him to excuse their translation, their wordes be these: M^r Hutton takeing vppon him the defence of Protestants corruptions, is no more able to make his parte good, against the truth of the exceptions, with all his florishes: then Goliath was against David with all his blasphemies. Therefore the Religion of English Protestants by themselves, to their owne pleaseing, deduced either from such false, corrupt, and erroneous translations, or from Greeke, or Hebrue, or any other auntient, or receaued text, so corruptely, and prophanely translated, and expownded, by no possibilitie can be iustified, for true and holy.

If any man answereth, that these Protestant testimonies of their corrupt translations, and my former Arguments, against the validitie of deductions, and conclusions from so false, corrupted, doubtfull, or vncertaine texts, and sentences of scriptures, proceed onely against their former translations, and Religion then vsed, and so deduced amonge them: But now they haue a new, and better translation, by his Maiesties order, and commaundement, and thus intituled: *The holy Bible conteyninge the old testament, and the new, newly translated out of the originall tongues: and with the former translations diligently compared, and reuised, by his Maiesties commaundement. Imprinted by Robert Barker, Printer to the Kings most excellent Maiestie. To this I answear; that if this new translation* be

*Title of the
Protest.
new trans-
lation of
the Bible.
An. 1614.*

Cont. translations of scriptures. 125

be true, and all the others, as they acknowledge false, corrupt, and worthy to be condemned, (otherwise they haue vnworthely condemned them.) Then as all their Religion in their doctrine was deduced from such false translations, They must needs come to a new correction, and as they haue forsaken their translations for corrupt, and adulterate, from which their Religion was deduced; So they must now alter, chaunge and correct their Religion, or some Articles thereof, because it was deduced, and fownded from corrupt translations, and deceauinge principles. For their Religion wholly consisting vpon their conclusions, *which allwayes followe the worse part, conclusio semper sequitur deteriorem partem*; Their Religion must needs be worse, and more requireing correction, then their translations. Againe, I onely dispute against their Religion, which hitherto they haue practized, not against any new Religion, which they will make from their new translations, not knoweing yet, neither they temselues (so often chaungeing) what it will please them, to be. Thirdly I must deale planely with them, to thinke they had done farre more excusably for themselues, and their Religion, still to haue faced out their old for tollerable, rather then to haue giuen such a downefull to their Religion, and scriptures, so much troubled their *fourre and fourtie translators* (as

H. Brough. (as M^r. Hugh Broughton, their most admired
oratiuncul. linguist telleth vs) and yet still abuse vs
ad Iacob. (themselues shall be wittnes) with new
Reg. 1609. and more false translations of holy scriptures.

Orat. supr.
in Imit.

For the same greatest Protestant Rab-
 bine thus Intituleth his booke of excep-
 tions against these Protestants sufficiencie,
 and synceritie in this cause: *Oratiuncula de mo-*
litione versionis e factorum codicum fontibus in Riua-
las Britannicos. Ad Iacobum Regem magna Britania.
 A little oration of the entreprise of translation from
 the fountaines of the holy bookes into the brittish
 gunnells. To Iames Kinge of greate Britanny. And
 to tell vs, what indirect dealinge was vsed
 by the Protestant Bishops, in this matter,
 how false both their former translations
 were, and this can proue no other by any
 probable Iudgment, thus hee beginneth his
oratiuncula, as hee calleth it: O great Kinge the
 Brittish nation hath now longe desired to obtayne a
 better translation of the Bible. And I haue meditated
 these thirtie continuall yeares well to performe it.
 And your highnes pleasure was that I most exercised
 of all should take in hand this hard worke. *Vestraque*
Serenitas me voluit, exercitatissimum omnium opus
hoc arduum moliri. But the Bishops as wee call, two
 ways wrestled against it. First that their vsuall trans-
 lation might continue. But your highnes, the errors
 being thoroughly knowne, thought that to be wickednes.
 Then they themselues would doe it, by chuseing of
 their fellowes, or rather foure and fourtie vicars of
 their labour. As though our nation were able to yeeld
 so many fit men: when there scarcely are, or euer
 were,

were, two in all the world, which could handle the Hebrue Prophetts, as good Thalmudists; and the Hebrue Greeke Apostles also as Athenians. But now fixe yeares triall hath taught, that it is one thinge to dreame of tongues, an other to knowe them. And now they are said to be at a stand. And would willingly giue ouer, but that the Kings authoritie requireth an end. But that your most learned Maiestie may se what is to be hoped for, from them, least the Churches be forced to buy bables for the word of God: I will in few words deleuer, that it may appeace that such pore students are not to be suffered to leste with the Kinge, and the flocke. Hitherto this greate linguists oration, his exceptions are to redious to be recited. Onely because these men haue so magnified the Hebrue text of the old testament, in respect of the septuaginta, and vulgare Latine, now this greate searcher of Hebrue monuments can heare onely (for hee neuer se either of them, of two perfect Hebrue copies of the old testament, in all the world, and both they be in the Iewes custodye, one in Hierusalem, and the other at Nehardegh in Mesopotamia. *Veteris testamenti duo exemplaria tam accurata atque mens humana providere potuit, seruantur à Iudeis. Hierosolymis alterum: alterum Nehardegha in Mesopotamia.* Then if wee haue no better comfort, from these Hebritians, for a true Hebrue text, then that England neither hath, had, or can procure any, and none is to be had, but from our Enemyes the Iewes; and yet if they could procure a true copie, which they haue not done, there is
not

nor any one in England by their owne Iudgments able truely to translate it, and these last translators were weary of their entreprife, and would haue given it ouer, after fixe yeares experience of their disabilitie, but that the Kings Maiesties pleasure was, to haue one end or other, wee may not easely admitt such translations for holy scriptures, nor Religion deduced from them, for a true Religion. And this the rather, because since the birth of this new translation, it is condemned by their owne approued writeings, I will omitt others, and onely cite one place out of their late commended history of the world, in these

*Histor. of
the world
l. 1. cap. 3.
§. 14.
Chron. 2.
cap. 21. v.
16.
The Pro-
test. new
transl.
sup.*

words: The ill translation of Ethiopia for Chus, is amonge other places, made moste apparant in the second of Chronicles in these words: So the Lord styrred vpp against Iehoram, the spirit of the Philistines, and the Arabians which confine the Ethiopians: The Geneua translation hath it, which were besides the Ethiopians. (the new English readeth thus:) more ouer the lord stirred vpp against Iohoram the spirit of the Philistines, and of the Arabians, that were neare the Ethiopians. Now how farre it is betweene the Philistines, and the Negros, or Ethiopians, euery man that looketh in a mapp, may Iudge. For hee Philistines and Arabians doe mixt, and ioine with the land of the Chusites, and are distant from Ethiopia, about two and thirtie, or three and thirtie degrees, and therefore not their next neighbours: but all Egypt and the deserts of Sur, and Pharan, are betweene them. And


to aggravate this matter the more, these new Protestant translators, takinge vpon them, to translate the old testament out of the Hebrue, and new out of the Greeke, and onely alloweing those texts in words, are so farre from performing it in deeds; that in the old testament they haue forsaken the Hebrue text diuers thousandes of times, as may be proued by their owne marginall obseruations of that matter; my leasure was not to recompt them all, but in Genesis the first booke they haue thus behaued themselues aboute two hundred tymes, and after the same rate in all the rest. As in the 5. 20. and 25. chapter of the booke of Iudges fourtye times. Fyftene tymes in Sam. 1. 1. cap. 18. in the 2. Booke of Samuel in cap. 22. thirteene times. in cap. 1. 7. 18. 20. in fower chapters aboute fyfty times in the third booke of Kings. And so they deale with the Greeke in the new testament, and in the old testament, where the scripture is written in the Chaldy, and Hebrue mixed, as in the time of captiuitie so they vse the Chaldy tongue, as in Esra. cap. 4. they forsake the Hebrue thrise, and the Chaldye eleuen, or twelue times, in the second chapter of Daniel, they leaue it thirteene times, in the third chapter twelue times, in the 5. chapter neyne times &c. and in these and other places where they refuse the originall tonge, as for example, the Hebrue, they doe it not,

many times to preferre either the vulgar
 Latine, *Septuaginta*, or Syriacke, but their
 owne conceipt, and Imagination. Yet in
 places where they forsake the originall, to
 preferre, any of the other, it is evidently
 against their owne profession, and Religion,
 and in places of their former translations,
 censured by M^r. *Gregory Martyn*, or other
 English Catholicks, they often times nei-
 ther regard their owne, or ours, but giue vs
 new scriptures, and reuelations of their
 owne (though not many times in greate
 matters) and so in this multiplication, and
 change of scriptures they haue also multi-
 plied, and chaunged Religion, deduced
 from them, and for that one Article of their
 auncient creed, *I beleene in the holy ghost*, may
 now say by such proceedings: *wee beleene in*
the foure and fountie English Protestant holy Ghosts.
 For whosoever reiect all texts of scripture,
 as their owne marginall obseruations tell vs,
 they doe, though (as before) often not in
 great things, yet sometimes otherwise, and
 deny vnwritten traditions of this kinde,
 must needs be in such estate.

CHAP.

CHAPTER VI.

PROVETH BY THESE PRO-
testants, that the true and Iuridicall ex-
position of scriptures is against them, and
for the doctrine of the Romane Church.

FTER these, I am to encrease of
the true, lawfull, and Iuridicall
Exposition of holy scriptures;
And that it belongeth to the
Church of Rome, haueing both
the true scriptures. the true translation of
them, and it self haueing power, and autho-
ritie, being the true Church of Christ, to
propose it to all Christians: and not to these
Protestants: for no companie or congrega-
tion of men, wanting and denying diuers
bookes of scriptures, in which diuers
Articles of Religion, as prayer to Angels,
their patronadge, prayer and sacrifice for
the Deade, meritt of good workes, &c. are
directly proued, not so apparently taught in
other scriptures, besides followeing, and
alloweing erroneous, and corrupt trans-
lations, can haue the true and Iuridicall
exposition of scriptures, especially hauing
no Iurisdiction ouer others, by their owne
graunt: But the English Protestants are in
this state: Therefore they haue not this
true, lawfull, and Iuridicall exposition of

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Scriptures. Bothe propositions are graunted before, and so nothings remaineth to be proued in this argument.

Further I argue thus: No priuate Interpretation of scriptures, by conference of places, and such Rules as Protestants assigne for Interpreteinge scripture, is bindeing, or Iuridicall: But all Protestant Expositions, in respect of true byndeing authoritie, in such cases, is priuate: Therefore no Protestant Interpretation is binding, or Iuridicall. The

*Feild l. 4. c.
19. pag.
335.*

Maior proposition is thus proued by D. Feild in these wordes: Wee confesse that neither conference of places, nor consideration of the antecedētia, and consequentia, nor lookinge into the originalls, are of any force, vnlesse wee fynde the thing, which wee conceaue to be vnderstoode and ment in the places interpreted, to be consonant to the Rule of faith.

*Feild pag.
336.*

And hee writeth thus againe: priuate Interpretation is not so proposed and vied, as if they would binde all others, to receaue it. The Minor proposition: That all Protestant expositions in respect of a bindeing and Iuridicall power are priuate, is thus proued by this Protestant Argument: No Interpretation or Interpreters wanteing Iurisdiction, and authoritie, to commaunde their Interpretations, and expositions in matters of faith, to be beleued as suche, is to be accompted byndeing, and Iuridicall: But all English Protestant Interpretations, expositions, and definitions, by their owne Iudgment, want this bindeing, and commaundeing authoritie in matters of faith:

Con. interpretation of scriptures. 133

faith: Therefore they are not Iuridicall, and byndeinge to be beleueed. The Maior is euidently true, for, where there is not power and authoritie in things, those things cannot be rightly and iuridically commaunded, or bindeing men to doe, or beleue them. The Minor proposition is proued by D. Feild in these wordes: As before wee made *Feild pag. 228.* three kindsof Iudgment, the one of discretion Common to all, the other of direction Common to the Pastors of the Church, and a third of Iurisdiction, proper to them that haue supream power in the Church: So likewise wee make three kindes of Interpretation: the first priuate: the seconde of publicke direction: and so the Pastors of the Church may publicly propose, what they conceane of it: And the third of Iurisdiction, and so they that haue supream power, that is in the Bishops assembled in a generall Councell, may interpreate the scripture, and by their authoritie suppress all them, that shall gaynesay such Interpretations: and subiect euery man that shall disobey such determinations, as they consent vppon, to excommunication, and Censures of the like nature. Hitherto D. Feilds wordes, playnely declaring, that in his Iudgment, the Protestants neither haue, nor can haue this Iuridicall, and commaundeing Iudgment, or Interpretation: because, as is proued by themselves before, they neither haue had, nor can haue any generall Councell, in which alone he placeth this Iurisdiction, and bindeing power. For, proposing without authoritie, which hee giueth there to Bishops,

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is not Iuridicall, and coactive. If hee shall answere, that in the first three hundred yeares there was no generall Councell, and yet matters of Religion were decided and embraced: hee condemneth himself, and all Protestants, in this busines; for either hee must leaue that primatiue Church absolutely without Iurisdiction, and power, which is moste absurde, or leaue it to them that both truly claymed, and vsed it, the Popes of Rome, as these Protestants haue before acknowledged: And about all men

Foild. pag.
102.

D. Feild must be of that opinion: for hee hath written and allowed in this maner: Wee must reuerence the authoritie of all Catholicke Doctors, whose doctrine and writings the Church alloweth: Wee must more regarde the authoritie of Catholicke Bishops; more then these the authoritie of the Apostolicke Churches: amongst them, more especially the Church of Rome of a generall Councell more then all these. Therefore by this Protestant Doctor, in tyme when generall Councells cannot be, the highest deciding, and Iuridicall sentence, and power is in the Church and Pope of Rome. And by this hee is also preuented, from sayinge that Protestants may commaunde such Interpretations, and definitions within their owne temporall Territories: for so they should not moste reuerence, and respect, next to a generall Councell, the Church of Rome the next Iudge, as hee hath written, but quite the contrary their owne stubborn, and disobedient wills, which in such causes

Gen. interpretation of Scriptures. 235

causes is Hereticall, on Scismaticall usurpation, and yet Dr. Field in his division of Interpretations before, assigneth no Jurisdiction at all to inferior Bishops, to command either in the whole Church, or in Provincially, in such cases. Further I argue thus: No opinions or Articles, not grownded vpon the worde of God, are to be beleued or commaunded as matters of faith: But all Protestants deductions, and Interpretations in these controuersies, are such, not grownded vpon the word of God: therefore not to be beleued, or commaunded, as Articles of faith. The *Major* is the Common doctrine of Protestants: The *Minor* is proued both before, when Protestants haue deprived themselues of Councells, Popes, and all true proposers of the word of God, tying themselues to their owne doctrines, and deductions, and is thus further confirmed, by D. Couell, in these wordes: *Doctrines deriued, exhortations deduced, Interpretations agreeable, are not the word of God.* Therefore the whole Religion of Protestants against Catholicks, being thus fownded, vpon so deceatefull a ground as humane deduction is, cannot truely and Iuridically be commaunder. Yet it is so manifest to all, that their Religion consisteth wholly on their Imagined Interpretations, and deductions, that Mr. Wotton and others are enforced absurdely to say, that deduction from scripture maketh a matter of Faith:

*Couell def.
of Hook.
pag. 85.*

*Wotton
def. of
Perk. pag.
467. &c.*

otherwise hee cannot make any article of faith to be in their doctrine against vs. And Dr. Feild himselfe so resolute before against these private Interpretations, and expositions, seemeth to be of the same minde, to defend their Religion in making such deductions to be matters of faith, by every

Feild pag. 226. private deduction, his wordes be these: Wee say, that men not neglecting that light of direction,

which the Church feedeth, nor other helps and means, may be assured out of the nature of the things themselves, the Consistence of places, the knowledge of tongues, and the suitable correspondence, that one part of diuine truth hath with another, that they haue founde out the true meanings of it. And by this assurednes hee seemeth to vnderstand assurednes of faith, making their private deductions, and interpretations, the worde

*Wotton
def. of
Perk. pag.
467.*

of God, as M. Wotton before cited doth in these wordes: Wee acknowledge both and holde, all matters concludeth Logically out of the scriptures to be the Word of God, as well as if they were expressly set downe in it; worde for worde. Therefore I may lawfully take it is a Common Protestant doctrine, both Doctor Feild and M. Wotton speakeinge for their Protestants in the plurall number: wee say: wee acknowledge &c. so that by their Religion, M. Feilds or M. Wottons Logicke, vaine and vncertayne deduction, is of higher authoritie, and more to be beleued, then any generall Councell or other externall Rule of Religion; for all these by them, as is presently to be proued

may

*Articl. of
Relig. art.
21.*

may erre, even in things appertaining unto God: but their private Interpretations, and deductions, forcing with their humour, is the worde of God as well as if it were sett downe in scripture words for words, as M. Wotton hath told vs before.

My next Argument is this: No people, or professors of Religion, freely acknowledging, that all Rules in their Religion, though their best approved, and moste publicke to be moste reuerenced, and respected, be subject to error, may erre and haue erred in things belonging to God, are erroneous, vnconstant, variable, often recant, and correct their publicke proceedings in such things, can be saide to haue the true, and Iuridicall exposition of scriptures: otherwise there is a lawfull and true Iurisdiction and power to bynde them of their Religion, both to errors in things, against God, and misbeliefe in this life, and to eternall damnation, the peneltie thereof in the next: But the Protestants of England are in this Condition, by their owne Iudgment: Therefore, they haue not the true, and Iuridicall exposition, and Interpretation of scriptures: The Maior is proued before, and directly by M. Wotton

words: all matters concluded logically out of the scriptures, are the worde of God, as well as if they were expressly sett downe in it word for word: But the worde of God neither is, nor can be erroneous, to be recanted, amended cor-

Wotton
sup.

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rected &c. therefore the Maior is moſte certainly true, by theſe men: And the minor alſo is proued by them in this order: They haue graunted before, that a generall Councell is the higheſt Iudge: And yet in publicke and ſubſcribed Articles, haue theſe wordes: Generall Councells may erre, and ſometimes haue erred, even in things pertaining vnto God. Wherefore things ordeyned by them as neceſſary to ſaluation, haue neither ſtrength nor authoritie, ynlleſſe it may be declared that they be taken out of holy ſcripture. Therefore no certayne Interpretation with them for they haue aſſured vs, that a generall Councell may expound ſcripture, and by authoritie ſuppreſſe all them that gayneſay ſuch Interpretations, to excommunication, and Cenſures of like nature, and is by them the higheſt Iudge, hath no more priuiledge but to erre, and be examined, and controlled by inferior (for none is higher as before) Reprouers, and particular Interpreters amonge them, whome (as they haue alſo taught before) wee are not bounde to belceue, but be ſo vile, corrupt, and erroneous, as they haue confeſſed, there is none amonge them, to decide, things in controuerſie, or define a truth. And leaſt any man ſhould abſurdely ſay, that their Conuocation, Parliament or any other pretending ſuperioritie among them, in theſe matters ſhould be better able to Iudge and interpret ſcriptures, then Bishops aſſembled in a generall Councell: firſt D. Willet writeth thus: In England the temporal

Articl. of
Relig. art.
21.

Faild pag.
218.

Willet
Antilog.

Con. interpretation of scriptures. 139

temporall prince & gouernour, Ruler, cheefe ouersee, *prof. Engl.*
 and steward of the Church, to whose iudgment and *6 pag. 71.*
 redresse the reformation of Religion belongeth. Yet *120, 150.*
 hee addeth: Neither hee, nor this Church hath *43. Pref. 19*
 any priuiledge from error: but playnely protesta- *the Reader*
 steth: they must take out a new lesson, and learne to *in Antill.*
 reforme their erroneous conceites. Which their
 Bishop D. Doue alloweth to haue beene
 their state from the first originall of their *Doue per-*
 protestancie; in England, his wordes and *Just. pag.*
 graunt are these: When the Masse was first put *21. Hanc*
 downe, Kinge Henry had his English Liturgie, and *249. 210*
 that was iudged absolute without exception: but *210. 211*
 when Kinge Edwards came to the Crowne, that was
 condemned, and an other in the place, which Peter
 Martyr, and Bucer did approue, as very consonant
 to Gods worde. When Q. Elizabeth began her
 Raigne, the former was iudged to be full of Imperfe-
 ctions, and a new was deuised, and allowed by the
 consent of the Cleargie: but about the middle of her
 Raigne wee were weary of that booke, and greate
 meanes haue beene wrought to abandon that, and
 establishe an other: wee doe at the leaste, at euery
 change of prince, change our booke of Common
 prayers, wee be so wanton, that wee know not what
 wee woulde haue: Hitherto this Protestant
 Bishop of the publicke proceedings in their
 Religion; And hee freely confesseth errors
 in all these their states and chaunges. And
 this their flitting from error to error, fin-
 deinge no Center, or hope of settleing in
 truth, hath so perplexed euen their best
 learned, that a late Protestant writer amonge
 them,

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them, hath these wordes: *The late Archbishoppe of Canterbury (D. Whireguist) as is credibly reported toke such a greife, (when their communion booke was to be amended) discouraged by these or like wordes: goodd Lord; when shall wee knowe what to trust vnto? that hee presently fell into his palsy, was curried from the Court, and dyed shortly after.* And D. Morton (D. Couell M. Wotton, Apol. part. 2. pag. 315. Couell. 42. Burg. pag. 75. 43. Wotton def. pag. 42. &c.) M. Middleton and now the vniuersitie of Cambridge teacheth; it is a generall position, there is none in their Church whose Iudgment is Infallible. Then I conclude their Interpretations be false, and their Religion erroneous, vncertayne, and false; for they haue graunted before, that the worde of God which is Infallible, moſte certayne, and vndoubred, is the grounde of true Religion, and euery article in it, so fownded: But these their highest and best sentences in Religion, being so erroneous to be corrected, fallible, deceasfull &c. must needs be the worde of lyeinge and deceatefull men, or the wicked spirit, and in no wayes the holy Infallible, and moſte certayne word of God, who can neither be deceaued in himself, or deceaue others.

Further thus I argue: whosoever teach not onely, that the whole Christian world may erre in things pertainyng to God, but are bownde to receaue such errors, vnder payne of excommunication, and like Censures, and yet teach this from scriptures, cannot be said to haue their true Interpretation: But the Protestants of England by their

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their owne testimonie, are in this state: Therefore haue not this true Iuridicall Interpretation, of scriptures. The *Major proposition* is evidently true, for so God that is iust, should ordayne Iurisdiction, and power, to bynde men to things vniust, such as errors in Religion be, and these Protestants, though to excuse, or alleuiate their owne Heresies, they affirme, that any particular Church, or a generall Councell, may erre in this maner, yet they deny it of the whole Church, in which cause D. Feild pag. 203. l. 4. c. Feild writeth in these wordes: *wee thinke that particular men and Churches may erre damnably, because notwithstanding, others may worship God aright: but that the whole Church, at one time, cannot so erre: for that the Church should cease vnterly for a time, and so not be Catholicke, being not at all times: and Christ should sometimes be without a Church.* Thus it is euident by these Protestants, (for the wordes: *wee thinke:* be plural) That whosoever by their Interpretations should allowe such absurdities, cannot haue the true interpretation of scriptures. Now the *Minor* is easily proued by him also: for all men are bownde to obey lawfull superioritie, and authoritie such as hee saith a generall Councell hath ouer all Christians, in these cases: his wordes before cited be these: *They that haue supream power, that is the Bishops assembled in a generall Councell, may interpret the scripture, and by their authoritie suppress all them that shall gaynesay such* Inter-

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interpretations, and subject every man that shall
disobey such determination, as they consent vpon, to
excommunication, and Censures of like nature.
Wherefore seing generall Councils haue
this bindeing, and commaundeing power,
ouer all men, by these Protestants, and yet
by their Article before, may erre, and haue
erred euen in things pertainning vnto God, the
whole Christian worlde with so many ab-
surdities, may be in this damnable error,
the Church might cease, not be Catholicke, Christ
should be without a Church: which D. Feild be-
fore esteemeth greate absurdities. Againe
thus I argue: They which straungely peruert
bely, depraue, abuse, and falsefy holy scriptures,
cannot be thought to be true interpreters of
them: But M. Parkes so testifieth of our
English Protestants: Therefore they cannot
be thought to be true Interpreters of them.
Notheing remaineth in this Argument to be
proued.

Further I argue thus: No Interpreters, or
expositors of scripture, whose Inter-
pretations be partiall, vntrue, seditious,
fauourteing of Treason, poyson the Ghospell
&c. are to be Iudged true, and Iuridicall:
But the English Protestants by their owne
testimonies, be such: Therefore not to be
iudged true, and iuridicall interpreters:
The Major is true and euident: And the
Minor thus proued, first by the Protestant
conference in these wordes: The notes an-
nexed to the Geneva translation, some are very par-
tiall,

Art. 21.
sup.

Feild pag.
103.

Parkes ag.
lymbom.
def. of the
1. 2. 3. 18-
sim.

Confer. at
Hampt.
pag. 47.

Con. interpretation of scriptures. 143

riall, vntue, seditions, and sauouring too much of
daungerous, and trayterous conceits. Yet these
were allowed, and published, as publicke
and approued interpretations. An other
Protestant writeth in this maner: *The Bishops* *Aduer-*
notes betray our Lord, and Redeemer, and besoule the *ment. An.*
rocke of saluation, they are the verie payson to all the *1604.*
Ghospell. M. Ormerod writeth thus of his fel- *Ormer.*
lowe Protestants: They fill the margenis of their *piet. purit.*
bookes, full of places of scripture, in a wronge sense, *q. 4.*
that by this meanes they might more easely deceaue
the simple people: They neither care for Maior,
Minor, nor Conclusion, so they may say some thinge.
They point their margenis with shamefull abusing of
scripture. To these I might add more argu-
ments, as that by their owne testimonies
they are Hereticks, Scismaticks, haue no
true Church, no true Religion, and the
like, as amonge other reasons from them-
selues, why Catholiks may not communi-
cate with them, in spirituall, and religeous
affayres, is proued in a late treatise against
them: I will therefore passe them ouer, as
allready proued.

CHAP.

CHAPTER VIII

WHEREIN BY THESE PRO-
testants is proved, that unwritten tra-
ditions lawfully proved, are the word of
God, equally as the holy scriptures: That
many such are: and all confirme the do-
ctrine of the Church of Rome; and con-
demne Protestants Religion.



FROM this entreateinge of
holy scriptures, the written
worde of God, lett vs come to
that parte of his sacred worde,
delynered by traditions and
unwritten verities, preserved and propo-
sed to faithfull Christians by the holy
Spouse, and Church of Christ, whose Iudg-
ment, Rule, and direction is so dignified
aboue all Inferiour Iudgments, by these
Protestants before. Concerninge the vali-
ditie and authoritie of truly proued tradi-
tions, I argue thus.

All Rules, Groundes and Authorities in
matters of Religion, that are equall with
holy scriptures, in the Iudgment of Prote-
stants, the highest Rule in such causes, are
highely to be reuerenced, and obeyed of
all Christians: But the holy traditions and
unwritten verities delinered by Christ, and
Apostles

Concerning traditions. 145

Apostles being lawfully proued, and of
this nature: Therefore to be reuerenced,
embraced, and receaued. The Major propo-
sition is evidently true, for where there is
absolute equalitie, there is not inferioritie,
but paritie, as is manifest in all equalities.
The Minor is thus proued in this manner: first
M. Wotton speakeing of such, hath these
words: out of all question wee are bounde to keepe
them; and telleth vs that M. Perkins was of the
same opinion. D. Feild speaketh thus con-
cerninge traditions. In this question, by tradition,
wee vnderstand such partes of Christian doctrine or
discipline, as were not written by them, by whom
they were first deliuered. For thus our Authors
vnderstand traditions which they diuide into diuers
kinde. First in respect of the Authors, saing
them of three sortes, Diuine, Apostolicall, and Eccle-
siasticall. Secondly, in respect of the matter they con-
cerne, in which respect they make them to be of two
sortes: for either they concerne matters of faith, or
matters of manners: and these later againe either
temporall, or perpetuall: vniuersall or particular. All
these in their seuerall kindes they make equall with
the words, precepts, and doctrines of Christ, the
Apostles, and pastors of the Church, lest wee vni-
writeinge. Neither is there any reason, why they
should not so doe, if they could proue any such un-
written verities. For it is not the writing that giueth
things their authoritie, but the worthe and credit of
him that deliuereth them, though by worde and ly-
uely voyce onely. Thus the authoritie of Tra-
ditions is iustified by Protestants to be
equall

Wotton
def. of
Perk. pag.
405. pag.
436. supr.

Feild pag.
238. l. 4.
cap. 20.

To follow
the same

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 equall with the scriptures, if they can be
 proued. Now because Protestants may
 maintaine the sufficiency of scripture for
 matters of faith, deny traditions of that na-
 ture I argue in this manner: All Articles and
 matters of faith are in Protestants Iudgment
 proued and deliuered to vs by tradition.
 Therefore some articles, and matters of
 faith are in their Iudgment, or so must
 be granted, to be deliuered by tradition.
 The consequence is euident, for euery
 generall proposition includeth the par-
 ticular. The Antecedent is thus proued
 by them. Whosoever doe graunte those
 things, which, by them conteyne all matters
 and Articles of faith to be deliuered by
 tradition, must needs allowe traditions in
 matters of faith: But these Protestants doe
 so: Therefore they must allowe such tradi-
 tions. The *Major* is euident, for whatsoeuer
 containeth all, excludeth none, and so com-
 prehending all, comprehendeth also
 some and the parts of that all. The *Minor* is
 likewise proued in this manner, supposing
 the Common opinion of these Protestants,
 set downe in the sixt Article of their Re-
 ligion in these wordes: *Holy scripture containeth*
all things necessarie to saluation: so that whatsoeuer is
not reade therein, nor may be proued thereby, is not
to be required of any man, that it should be believed
as an article of the faith, or be thought requisite or
necessary to saluation. Now to proue my second
 proposition, D. Feild will testifie, that both
 these

Articl. of
 Relig. art.
 6.

Concerning traditions.

these scriptures, and the right order of deductions from them, in matters of faith, are delivered vnto vs by tradition onely. his order be these: Much contention there hath beene, about traditions, some vrging the necessity of them, and other rejecting them. For the clearing whercof, wee must obserue, that wee seek not all for first wee receaue the number, and names of the Authors of booke diuine, and canonically as delivered by tradition. This tradition wee admit. The number, Authors, and integrity of the partes, of these booke, wee receaue as delivered by tradition. Thus much for the scriptures, that their number, Authors, partes, and euery chapter, verse, and sentence is by tradition; Then their pretended deductions from thence must needs be such, for in euery theologicall Syllogisme they must needs take either the one or both propositions from this graunted tradition, and their conclusion must much rather be tradition, as also the manner of deduceing, for they graunt they are not expressly in scripture, and to decide this. Feild witnesseth againe in this order. The seconde kinde of tradition, which wee admit, is that summarie comprehension, of the chiefe heales of Christian doctrine, contained in the Crede of the Apostles, which was delivered to the Church, as a Rule of her faith. The orderly connexion, and distinct explication, as these primall Articles gathered into an Epitome, is rightly named tradition. And howe soeuer hee will contend that the Articles are in scripture, or may thence be deduced:

Feild l. 4.
pag. 238.
cap. 20.

Feild l. 4.
pag. 238.

Feild l. 4.
pag. 238.

Feild sup.
pag. 238.
239.

English Protestants Recantation

Feild sup.
cap. 10.

Feild pag.
239.

in which his fellowes in Religion, here-
after will giue him deniall for Christs dis-
cending into Hell, communion of Saints, and others:
yet hee must needs graunt, that the Creede
of the Apostles being composed by them,
and deliuered to the Church, as a Rule of her faith,
before the scriptures of the new testament,
wherein hee will say it is conteyned, were
written, is absolutely a Tradition. And yet
hee maketh it so absolute a thinge, that to
use his wordes, in it are implied, and whence are
inferred, all conclusions Theologicall. But that the
true explication also of scripture is a tradi-
tion, hee witnesseth in these wordes: The
third is that forme of Christian doctrine, and expli-
cation of the seuerall parties thereof, which the first
Christians receauinge of the same Apostles, that de-
liuered to them the scriptures, commended to pos-
terities. This may right be named a tradition; for that
wee neede a playne, and distinct explication, of many
things, which are somewhat obscurely conteyned in
the scripture. Therefore seeing these deduc-
tions from scripture, are not without tra-
dition, and thinges obscurely conteyned,
may not be receaued as articles of Religion,
by them without a playne and distinct expli-
cation, by tradition; and the playne thinges of
scripture, by them before, as also that
epitome of our faith, the Apostles Creede, are
traditions; it is manifestly proued, that all
Articles, and matters of faith, are by tradi-
tion, by these their writings.

Further I argue thus: whatsoeuer doctrine
is of

Concerning traditions. 141

is of that necessitie, that the denyall *Feild* *Conell*
obstinately, is Heresie, must needs be a *exam pag?*
matter of faith, and necessarie to saluation: *201.*
But by these Protestants, there is such do- *Ormer,*
ctrine onely by tradition: Therefore some *dial. 2.*
matters of faith, and necessarie to saluation,
are beleueed onely by tradition. The Maior
proposition is evidently true, yet further
confirmed by these Protestants: D. Couell
wordes be these: *Hereticks are neyther simple*
Insidells, nor Idolaters, but obstinately erringe in some
fundamentall point. M. Ormerad writeth thus:
hee is an Hereticke: which so swarueeth from the
wholesome doctrine, as contemning the Iudgment
both of God, and the Church, persisteth in his opinion.
Thus wee see that Heresie is not without
deniall of a matter of faith, wherein both
the Iudgment of God, and the Church is
contemned.

The *Minor* is proued by D. Feild in this
maner, where first (to vse his wordes) hee
alloweth for a cleare Instance not to be proued by *Feild pag?*
scripture, the perpetuall virginittie of Mary, and *240.*
after confesseth that Heluedius for pertinaciously
deniall thereof was condemned of Heresie. In that
hee saith: *this is no point of Christian faith, but a* *Feild sup?*
seemely trueth deliuered vnto vs by the Church of *cap. 20.*
God, sitting the sanctitie of the blessed Virgin, and the
honor due to so sanctified a vessell of Christs Incarna-
tion, as her bodie was: hee speaketh truely in
allowing it for a Tradition, but denying
it to be any point of Christian faith, and
yet telling vs that Heluidius for deniall of

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as condemned of Heresie, hee both contradiceth himselfe, the truth, and his fellowe Protestants before, assuring, that Hereticks be they that obstinately erre in fundamentall points, as D. Couell writeth: or as M. Ormrod noteth: swarue from the wholesome doctrine as concerninge the Iudgment both of God and the Church. Where it is euident, that a matter of faith is denied in euerye Heresie, and also that things deliuered onely by tradition, (as D. Feild acknowledgeth the perpetuall virginity of our blessed Ladie to be) are the worde, and Iudgment of God. Further these Protestants seeme to condemne the Anabaptists, and denyers of the necessitie to baptise Infants: yet D. Feild writeth thus: The fourth kinde of Tradition, is the continued practise of such things, as neither are conteyned in the scripture expressly, nor the example of such practise expressly there deliuered. Of this sorte is the baptisme of Infants, which is therefore named a tradition, because it is not expressly deliuered in the scripture, that the Apostles did baptize Infants, nor any expresse precept there found, that they shoulde doe it. And his wordes, of the plurall signification: The fourth kinde of traditions: such things: of this sorte: &c. are sufficient argument, that hee alloweth diuers other Traditions of this nature. That which he addeth, wee fynde the scripture to deliuer the grounds of it, is expressly against himselfe before, and D. Couell, thus assuring vs in these wordes: *doctrines, exhortations, admonitions, Interpretations agreeable,*

Feild pag.
239.

Feild pag.
228. Couell
def. of
Hook. pag.
85.

agreeable, are not the words of God, and D. Feild: Feild *supr.*
 private Interpretation is not so proposed and urged, as pag. 226.
 if they would binde all others to receaue it. Yet all
 men are bownde to receaue, and firmly
 beleene articles, and matters of faith.
 Further D. Willet telleth vs, that *Vigilantiu*
 was condemned of Heresie, for denying
 reuerence to Relickes, and yet Protestants
 generally teach, that doctrine is not con-
 reyned in holy scriptures. D. Feild writeth
 in these wordes: *Aeriu* condemned the custome of
 the Church, in nameing the deade at the altare, and
 offering the sacrifice of the Eucharist for them. For
 this his rash and inconsiderate boldenes, and pro-
 sumpcion, in condemning the vniuersall Church of
 Christ, hee was iustly condemned. For the practise
 of the Church, at that time was not euill in any of
 these things, neither doe wee concurre with *Aeriu* in
 the reprehension of that primatiue and auncient
 Church. What was this practise of the pri-
 matiue Church concerning the deade, for
 deniall whereof *Aerius* was condemned as
 D. Feild hath told vs, I will recite from other
 Protestants. M. Middleton assureth vs thus: Middleton
 S. Chrysostome taught it to be the Apostles ordinance *papism.*
 to pray for the deade, it was a tradition in the pri- *pag. 64. 45.*
 matiue Church receaued from the fathers, to pray *46. 51. 47.*
 for the deade, and begg mercie of God for them. *48. 49.*
 The deade were prayed for in the publicke liturgies of
 Basile, Chrysostome, and Epiphanius. The Church
 in Epiphanius time vsed to craue mercie for the
 deade. M. Hull saith: Leo 15 Leo the pope, ap- *Hull Rom;*
 pointed Masse for the deade. D. Morton citeth *pole pag. 86*
Morton
 pointed Masse for the deade. D. Morton citeth *Apol. part.*
1. pag. 273.

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*Gennad.
Schol. def.*

5. cap. 27

2. solitut.

6. 1. 249

2. 2. 113

6. 1. 249

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

2. 2. 113

from Caluine this: *ipsi veteres preces fundebant pro defunctis*. The ancient fathers pray for the deade. And to giue finall content to D. Feild, the sentence of his true Greeke Church is this: The doctrine of purgatorie, prayer, and sacrifice for the deade, was a Tradition of the Apostles. That which the Latines call Purgatorie, they of the Greeke Church name Catharterion. They were only *Scismaticorum sectatores*, followers of Scismatics which denied it. The seing Protestants do ordinarily teach, that prayer for the deade is not conteyned, either expressely, or deducebly in scriptures, it must needs be by tradition; for denyall of which tradition *Aerius* was condemned of Heresie, and the vniuersall Church at that time by D. Feild taught prayer for the deade, for hee telleth vs, that *Aerius* in his opinion contemned the vniuersall Church of Christ: and so must D. Feild confesse of himself, and his fellowe Protestants, if they deny this to be a Tradition, as they haue denyed the Bookes of Machabees, where this veritie is taught, to be canonicall scriptures, to gaynesay this primatiue and Catholick doctrine.

And from hence, thus I argue againe by the Rule of S. Augustine allowed by D. Feild: *whatsoever the whole Church holdeth, not being decreed by the authoritie of Councils, but hauing bene euer holden, may rightly be thought to haue proceeded from Apostolicke authoritie*. But the Catholicke doctrine, of prayer, and sacrifice for the deade, is such, by the testimonie

testimonie of these Protestants: Therefore
a tradition from the Apostles by these Pro-
testants. The Maior consisteth of the verie
wordes of S. Augustine, as they be transla-
ted and allowed by D. Feild in this matter. Feild pag.
Having sett downe the kinde and sortes of tradi- 241.
tions it remaineth to examine by what meanes wee
may come to discern, and by what rules wee may
Iudge which are true, and indubitate traditions. The
first rule is deliuered by S. Augustine: *Quid vniuersa
tenet ecclesia, nec concilij institutum, sed semper
retentum est, non nisi auctoritate apostolica tra-
ditum, rectissime creditur.* Englished by D.
Feild as in the Maior proposition: where,
rectissime creditur, is moste rightly beleueed: hee
hath translated, *may rightly be thought*. The
Minor proposition is proued before by these
Protestants, in teacheing, this doctrine to
haue beene the doctrine of the vniuersall
Church, resisted by Acrius, and also that it
was an Apostolicke tradition: which all
Protestants of England must needs graunt
vnto, by S. Augustines, and D. Feilds first Rule
before; for by their proceedings, they are
so far from graunteing, that this doctrine is
defined by Councells; and by that title to
be embraced: That they playnely teach in
the Articles of their Religion the defini-
tion of a generall Councell in matters of
faith not taken out of scriptures (as they
teach this is not) is nothing worthe. The
wordes of their Article be these: *Things or-
dained by generall Councils as necessarie to saluation* 21.
*Articl. of
Relig. art.*

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have neither strength, nor authority, unless it may be declared, that they be taken out of holy scripture. Hisberro, their subscribed article; And that this is a thinge necessarie to saluation, must needs also be yeilded vnto, by these Protestants, telling vs before, both that *Aerius* was condemned of Heresie for denying it, as also

Conell sup. that Heresie is error in some fundamentall point, which must needs be necessarie to saluation. My next Argument shall be taken from the next Rule of D. Feild, to knowe true traditions: and my Maior proposition shall be his verie wordes thus next fol-

Feild supr. pag. 242. loweing. The second Rule is, whatsoeuer all, or the mosse famous, and renowned in all ages, or at the leaste in diuers ages, haue constantly deliuered, as received from them, that went before them; no man contradicting or doubting of it, may be thought to be an Apostolicall Tradition; But the Catholicke doctrine of prayer for the deade, praying to Sainctes, single life of the cleargie, especially in the Latine Church, and others in their proper place to be proued such by these Protestants, are in this state: Therefore by Protestants they be Apostolicke traditions. The Maior is the very sayinge and sentence of D. Feild before: and the Minor concerning prayer for the deade, also before allowed by these Protestants: the others are to be proued in their order this now sufficeth.

The first proposition for my next Argument shall be D. Feilds third, and laste Rule,

Rule, to knowe true, and indubitate traditions; and is deliuered by him in these wordes: *The third Rule, is the constant testimonie of the pastors of an Apostolicke Church, successively deliuered: But prayer for the deade &c. is fo* *Feild supr. l. 4. c. 21. pag. 241.*
 proued by such testimonie: therefore an Apostolicke tradition. The maior is D. Feilds sentence. And the Minor is before proued by these Protestants: For if the vniuersall Church (as before by them consented) is this verie, not onely one Apostolicke Church (sufficient for his Rule) but all did consent vnto it, otherwise it could not be said the doctrine of the vniuersall Church. And of all Churches Apostolicke, there can be no question with Protestants but the Church of Rome euer taught thus; and D. Field hath told vs before, that *Feild l. 4. c. 5. pag. 201.*
amongst Apostolicke Churches, the Church of Rome is more specially to be obeyed, reuerenced and respected.
 Further thus I argue: whatsoeuer thinges are either approued by these Protestants themselves, for true, and indubitate traditions, or allowed by them, that the primitive Church, and fathers receaued for such, are to haue that allowance: But the signe of the crosse, mixture of water with wine, in the Eucharist, reuerence of holy Imadges, and Relicks, sacrifice and prayer for the deade, vowes of chastitie, and single life of preists, personall absolution from syn after confession, Baptisme by private parsons, in time of necessitie, Confi-
 mation,

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mation, profession of our faith to beleue in the Father the Sonne holy Ghost, ordination of *Archbishops* in their prouinces, and Bishops in their dioces, the Article of Christ discent to Hell the Apostles creede, Baptisme of Infants, the perpetuall virginie of our blessed Ladie, the celebrating of our Lords day, called Sondag, for the sabbath in the old lawe, the feastes of Pentecoste, and Easter, and their time when to be celebrated, not answearing to the Iewes, and for denyall of which the quatradecciman Heresie was condemned, and others are thus allowed by these Protestants to be true traditions, or so esteemed in the primatiue Church by their testimonie: Therefore they ought to haue allowance for true and indubitate Traditions. The *Major* is euident, for against Protestants no better testimonie can be, then from themselves, and they haue graunted before, that the primatiue Church is a true Rule in Religion, and to be followed of vs.

Now to proue the *Minor* I must cite these Protestants, and if any of them in the Iudgment of some others in their Religion speake not allwaies to their likeinge, or vnproperly as they thinke, lett them try this combate with themselves, it belongeth not to mee in this treatise, First D. Couell and others teache, *That the signe of the crose is an apostolickall constitution and tradition.* And the Protestants against Puritans do not defend it by

*Couell ag.
Burg. pag.
139. 134.
125. conser.*

it by scripture. The same D. Conell from the
 auncient Fathers tell vs: That the mixture of
 water with wine, is an apostolicall tradition. And
 as a generall Council is of highest Iudgment,
 by these men before, so D. Willer writeth
 thus: the Greekes in a generall Council held at
 Nyce, confirmed and allowed the adoration of
 Images, and it taught that Reuerence of Images
 is an Apostolicall tradition. M. Middleton hath
 thus testified: S. Chrysostome taught it to be the
 Apostles ordynance to pray for the dead, and con-
 fesseth it was a tradition in the primitive Church,
 receaved from the Fathers, to pray for the dead,
 and begg mercie of God for them. The dead were
 prayed for in the publicke Prayers (or Masses) of
 Basile, Chrysostome and Epiphanius. The Greeke
 Church so allowed by Protestants as before sa-
 tisfies thus: The doctrine of Purgatorie, prayer and
 sacrifice for the dead was a Tradition of the Apostles.
 M. Perkins, Ormerod, and others assure vs,
 the auncient Fathers taught prayer to
 Saints: and D. Morton alledgeith: how all anti-
 quitie taught Inuocation of Saints. Then saying
 Protestants will not allowe it by scripture,
 they must graunte it by Tradition. M.
 Middleton testeth vs: that the auncient Fathers so
 receauinge it, from them that went before them,
 taught, that vowes of chastitee, and single life in
 Priests, & to be obserued by tradition. D. Willer
 graunteth, that Paganisme was condemned
 for an Hereticke, for deniall of reuerence
 to Relicks: Then by tradition in the Iudg-
 ment of Protestants, for they teache, that

it is

Council ag.
 Burg. pag.
 122.

Willer An-
 tilog. pag.
 169.

Concil.
 Nyce. 2.
 Middleton
 pap. pag.
 44. 45. 46.

Gennad.
 Schol. des.
 5. 2. 3.
 289. 1. 1. 1.
 289. 1. 1. 1.
 289. 1. 1. 1.

Ormer.
 pag. 227.
 Morton
 Apol. part.
 1. pag. 227.

Middleton
 pag. 227.
 134.
 Willer
 Antilog.
 pag. 13.

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it is not conceyved in Scripture. His Ma-
 jestie and the Protestant conference toll vs with
 the Fathers and Apostolicke Churches,
 that the particular and personall absolution from
 sinne after confession, is apostolicall and a verre
 godly ordinance. And yet other Protestants
 there affirme, that neither that nor others
 followinge are conceyved in scriptures. D.
 Bilsan Protestant Bishop of Winchester with con-
 sent of Antiquarie teacheth: That baptism is to
 be ministred by private persons, in time of necessitie
 is an holy tradition. His Majestie, and the saide
 Conference teach, that Bishops be divine ordina-
 tions: and confirmation is an apostolicall tradition.
 How inough by these men to be receaved
 for a sacrament, shall be proved amonge
 other Sacraments hereafter. Mr. Worshipfull
 Perkins sayeth, that S. Basile did holde: that the verie
 profession of our faith by which wee beleue in the
 Father, the Sonne, and the holy Ghost, is a tradition.
 D. Conell witnesseth thus: that it was an
 apostolicall tradition, by ordination, to ordeyne
 presbiter in their provinces: as Bishops also in
 their diocesse to rule the Church. And yet many
 English Protestants, to be cited hereafter
 deny such things either directly or conse-
 quently to be conceyved in scriptures, and
 yet (as before) doe make true discipline,
 and Regiment, so essentiall a thinge in Re-
 ligion, that in their doctrine, it is a note of
 the true Church. The Protestant Puritans
 utterly deny, also, that Christs disciples
 Hell can be proued out of scripture: yet
 their

their Protestant Bishop of Winchester D. Bilson affirmeth: That the Article of Christs descent to hell, and the Credo wherein it is conteyned is an Apostolicall tradition, delivered to the Church, by the direction and agreement of the Apostles. To which D. Feild hath also given testimonie before. And affirmeth the same of other particulars, remembered in the Minor proposition; amonge which, that doctrine of baptizing infants is denyed by many of his English Protestant Church, either to be conteyned, or to be proued by scripture: yet D. Feild writeth thus: Baptisme of Infants is named a tradition, because it is not expressly delivered in scripture, that the Apostles did Baptize Infants, nor any expresse precept there founde, that they should so doe. Then if wee should graunte more authoritie, and giue greater credit to this Doctor, that in his Iudgment against his fellowe Protestants before, hee coulde probably deduce this doctrine from scripture, which they deny, yet it is but his private deduction and Interpretation, and perhaps some few others, which as before by his graunte bindeth vs not to receaue it, as the doctrine of baptizing infants doth. Of the perpetuall virginity of our blessed Ladie, to be a tradition, I haue entreated before. And Doctor Feild addeth thus: The first kinde of traditions comprehendeth such observations, as in particular are not commaunded in scripture, nor the necessity of them from thence concluded. Of this sorte many thinke the obseruation of the Lent fast to be, the fast

Bilson supr.
pag. 664.

Feild pag.
238. 239.

Feild pag.
239.

Feild supr.
239.

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fast of the fourth and the sixth dayes of the weeke, and
some other. The custome of standing at prayer on
the Lords day, and betweene Easter and Whitsontide,
was generally receaved as delivered by Apostolike
tradition, and when some began to breake it, it
was confirmed by the Councell of Nyce. And if
to stand at prayers, at such times of
the Lords daye, Easter, and Whitsontide
was generally receaved as a Tradition deli-
vered by the Apostles, then the times
themselves, not being either com-
maunded, or directly exemplified in scrip-
ture, must also be allowed by tradition.
And yet the Sabbath day in the old lawe,
which was abrogated by this tradition of
the Sonday, the Lords day (as hee nameth
it) was so expressely commaunded by scrip-
ture, that in order it is the third of the ten
cheife commaundements, and one of the
first table belonging to the worshipp of
God. Therefore a Tradition so powerable,
as to give a ceaseings, to the expresse writtē
worde, lawe, and commaundement, of God,
must needs be of equall power. And the
Christians feaste of Easter, likewise crosssing
with, and euacuareing the Pascha, of the
lawe written, and without scripture, onely
by the prerogative of Tradition, cannot be
inferior, especially seeing (as before) the
Quartadecimani, denyers thereof were
condemned as Hereticks by the primatiue
Church for that cause. And the like reason
is of the feast of Whitsontide, in the Church
of

Concil.
Nicc. can.
10.

of Christ receaved by the same Rule of Easter, onely by vnwritten tradition, yet clearly abolisheinge and takeinge away the written lawe, and word of God in that behalf.

Further I argue thus: whatsoeuer is not a perfect, and compleate Rule, and Square in matters, and questions of Religion, without the help, and dyrection of vnwritten traditions, cannot be termed an absolute Rule in this kinde: But the scripture, and written worde of God, by these Protestants is such: Therefore by them no absolute and perfect Rule in matters of faith. The *Major* is evidently true, in the light of nature: otherwise, one and the same thinge, in the same respect might be absolute, and not absolute, perfect and not perfect, and two Contradictories might be true, which is vnpossible. The *Minor proposition* is thus proued by D. Feilde, who speakeing of traditions Feild 1. 4. vnwritten, and yet allowed by him, hath cap. 20. these wordes: *The third kinde of tradition is pag. 239. that forme of Christian doctrine, and explication of the seuerall partes thereof, which the first Christians receauing of the same Apostles, that deliuered to them the scriptures, commended to posterities. This may rightly be named a tradition, for that wee neede a playne and distinct explication of many things, which are somewhat obscurely conteyned in the scripture: Which is sufficient prooffe, that tradition vnwritten is the cause, why many things are beleueed by faith grownded*

L vppon

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vppon tradition not written, which the scriptures could neuer warrant vs to beleue. For things obscurely handled, and not playnely and distinctly explicated, which (as hee saith) is by tradition, cannot be the formall obiekt of faith, by any possibilitie; for seeing true, certayne, and vndoubted Reuelation from God, euen by Protestants, is the formall cause of beleueinge, things obscurely conteyned, or taught, cannot haue this priuiledge: And yet by D. Feilds wordes, *many things* be in this state, without the assistance of tradition, and yet firmly to be beleueed: Therefore not the obscuritie in scripture, but (to vse his wordes) *a playne and distinct explication of many things by tradition, receaued by the first Christians, from the Apostles, commended to posterities,* is the formall cause, and reason of beleueinge such verities.

Now to drawe to an end in this question of traditions, D. Feild to his fowre before acknowledged kindes of traditions, The holy scriptures, the Creede of the Apostles, the forme of Christian doctrine, and explication of the seuerall parts thereof, which the first Christians receauinge of the same Apostles, that deliuered to them the scriptures, commended to posterities, and the continued practise of such things as neither are conteyned in the scripture expressly, nor the example of such practise expressly there deliuered, thoughe the groundes, reasons and causes of the necessitie of such practise, be there conteyned, and the benefitt, or good that

Feild pag.

238. l. 4.

Feild pag.

239.

that followeth of it: hee adderh the fift kinde in these wordes: The fift kinde of traditions comprehendeth such obseruations, as in particulare are not commaunded in scripture, nor the necessitie of them from thence concluded, though in generall, without limitation of times, and other circumstances, such things be there commaunded. Of this sorte many thinke the obseruation of the lent faste to be, the faste of the fourthe and the sixt daies of the weeke, and some other. This supposed as also the same Protestant Doctors Rules before, to know true traditions, the consent and doctrine of the Church, the moste renownded for learninge, the constant Testimonie of the pastors of an Apostolicke Church, amonge which next to generall Councells bynding and commaunding all, the Church of Rome is especially to be obeyed, reuerenced and respected, as moste priuiledged from error: yt must needs be euident by these Protestants, that Traditions whether deliuered in scripture, to be deduced from them, or to be receaued without scripture, are to be adiudged for the Romane Church: for that before is proued by them to be the true Church of Christ, the Pope of Rome to be the supream, commaunding Ruler in it, that the scriptures receaued by it, are Canonickall, and the vndoubted worde of God, and all true, and Iuridicall expositions, and deductions from them are onely for the doctrine of the same Church of Rome: And so their other groundd Rules of generall Councells, and Learned Fathers, to be hand-

Feild supr.
pag. 239.

Feild pag.
241.

Feild pag.
203.

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led in the next chapters, doe also teach vnto vs, the same doctrines, by these Protestants; for by their Iudgment they may not, nor can proceede in such busines; but by the holy scriptures, and true expositions, and deductions from them, allreadie proued by these Protestants for the present Roman Church: Therefore I conclude this question with this Arguments following.

Whatsoever doctrines in Religion, generall Councells, the highest binding and commaunding Rule and authoritie ouer all Christians, in the Iudgment of Protestants, haue defined by the Bishops, and Fathers assembled in them, in matters of Religion, by traditions, written or vnwritten, are to be receaued and embraced of all: But all, or the cheefest Articles in question, betweene *Catholicks*, and *Protestants* are directly concluded by the grounte of these Protestants, by the Councells, and Bishops, in them assembled, at *Nyce* the seconde, the greate *Laterane*, *Florence* and *Constance*, *Basile*, cited and allowed for generall Councells by the Protestant Bishop of

Bilf. Midd- Winchester, D. Bilson, D. Willet, D. Conell, M.
let. papist. Parkes and others, in such maner as the pre-
 39. 119. sent Church of Rome now teacheth: There-
 120. 124. fore they ought so to be receaued, and
 125. embraced of all Christians, bothe proposi-
Willet sy- tions are graunted before, by these Prote-
nop. cont. stants, or in these citations. Therefore no-
 1. q. 7. *Lini-* thinge remayneth to be proued in this Ar-
ban. ap. gument

gument. And because these Protestants teach that those doctrines are not con-
teyned in, or to be proued by scriptures,
consequently they defined them by vn-
written traditions, of equall authoritie
with scripture by D. Feild before, being so
adiudged, allowed, and approued by that
highest commaunding sentence in the
Church of Christ. But of generall Coun-
cells I am to entreate in the next chapter. In
the meane time I vtidge onely this one par-
ticular of the highest authoritie, and go-
uernment in the Church by tradition, as
these Protestants assure vs and I argue thus.

Whosoeuer defend, and teach that
which they thinke to be the highest autho-
ritie and function spirituall in the Church,
without which the word of God cannot
be truely preached, nor Sacraments duely
ministred, the essentiall things of the true
Church, by the Protestants Religion, to
be an vnwritten Tradition: needs must
allowe of vnwritten traditions, necessarie
to saluation: But these English Protestants
case is such: Therefore they must allowe
vnwritten traditions, necessary to salua-
tion. The *Maior proposition* is evidently true:
and the *Minor* thus proued by them. The
Protestant Author of the *offer of conference* Offer of
writeth thus: *The Bishop of Rochester with the confer. pag.*
consent and by the direction (no doubt) of some of 14.
the cheefest Prelates hath published his sermon prea-
ched before the Kinge at Hampton Court, the mayne

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*Pag. 34.
sup.*

*Barlowe
Ser. Sept.
27. 1606.
before the
Kinge.*

drift whereof is to proue, that the office and calling of Bishops is adiuvine, and Apostolicall ordinance. And againe in these words; unwritten ordinances, as well as written or dyvine and Apostolicke, in the constitution of the chiefe office, and ministry of the Church. D. Conell hath testified the same for himself before: and their Bishop Barlowe his words before the Kinge, and with publicke applause are these of this matter: First positt actu hee acted it by the hands of the Apostles, and so the Episcopall function is an ordinance Apostolicall hee hath enacted it for succeeding posteritie, and so it is a canon, or constitution of the whole Trinitie. It is Geographia agraphos, unwritten Housbandrie, whereof there is no written precept or Rule from Christ. Irenaeus calleth it an Apostolicall tradition, manifest to all the worlde.

*Histor. of
the world
lib. 1. pag.
180.*

To these lett vs add some Protestant testimonies, how from the first creation of the world, all Articles of Religion, for many hundreds of yeares, and afterward many cheife and necessarie points thereof, were taught, and deliuered by tradition without scripture. And I will onely cite their late worke, *Historye of the world*, much commended and approued amonge them. Of the practice and deliury of Religion thus they write: That the Rule in generall was paternall, it is most euident: for Adam being Lord. Ouer his owne children, instructed them in the seruice of God, his Creator: as wee reade, Cayne and Abel brought oblations before God, as they had beene taught by their parent, the Father of mankind. Their sixt
treatise

treatise or Paragrah in that first booke is *Lib. 1 §. 6.*
thus intituled: of the Patriarkes deliueringe their *pag. 78.*
knowledge by tradition. And write in these
wordes: if wee consider the curiositie and poecie of
elder ages, wee shall finde, that knowledg was the
greatest treasure, that men sought for, and which
they also couered, and hid from the vulgare sort, as
Iewells of inestimable price, fearing the irreuerent
construction of the Ignorant, and irreligeous: so as
whatsoever was attained vnto, concerning God, and
his workeinge in nature, the same was not left to pu-
blicke dispute, but deliuered ouer by hart, and tradi-
tion, from wise men, to posteritie, equally zelous,
ex animo in animum sine literis medio in-
tercedente verbo, from minde to minde without
letters by way of Tradition or worde of mouthe. And
it was thought by Esdras, Origen, and Hilarius
(as Mirandula conceiueth) that Moses did not
onely vpon the mount receaue the lawe from God,
but withall secretiorem & veram legis enarra-
tionem, a more secrett and true explanation of
the lawe, which saith hee, out of the same Authors,
hee deliuered by mouth to Iosuah, and Iosuah to the
Elders: for to teach these misteries, which hee called,
secretiora, to the rude multitude, were no other,
quam dare sanctum canibus, to cast pearls be-
fore swyne. In succeeding times this vnderstandinge,
and wisdom, began to be written in Cyphers, and
Characters, and letters, bearing the forme of beasts,
birds, and other creatures: and to be taught onely to
such, as serued in their temples, and to their Kings,
and preists. Of the first the Cabala of the Iewes was *pag. 79.*
an imitation: This Cabala importeth a lawe receaued

*Dion.
Areop.*

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by Tradition, and vnwritten. Cabala in Hebrue is Receptio in Latine, and a receauing in English. If then such as would seeme wisest in the vse of reason, will not acknowledge, that the story of the creation, or beginning of all things, was written by Inspiration, the holy Ghost guiding the hand of Moses: yet it is manifest, that the knowledge thereof might by tradition (then vsed) be deliuered vnto him, by a more certaine presumption, then any or all the testimonies which prophane antiquitie had preserved, and left to their successors. For leauing to remember, that Adam instructed Seth, and Seth his children, and Successors, which cannot be doubted of, it is manifest that Mathusalem liued together with Adam himself, 243 yeares, and Noah with Mathusalem no lesse then 500 yeares; and before Noah died, Abraham was 58. yeares old: from whence this knowledge by an easy and ordinary way might come to Israel, and so to Moses. And to cleare all doubts, and obiections these Protestants proue vnto vs. That the very binding, and obligatory precepts of God themselues, were thus deliuered, and obserued, onely by vnwritten traditions. They intitle the 8. §. of their second booke in this maner: Of the vnwritten lawe of God, given to the Patriarkes by tradition. And thus they add: The Patriarkes of the first age receaued many precepts from God himself and whatsoeuer was first imposed by Adam, the same was obserued by Seth, who instructed Enos: from whom it succeeded to Noah Sem, Abraham, Isaac, Iacob, Ioseph, and Moses. Yea many parricular commaundements afterward written, were formerly imposed and deliuered ener
by

*Histor. sup.
libr. 2. cap.
4. §. 4.*

by tradition, which kinde of teacheinge the Iewes afterward called Cabala: precept receaued from the mouth of their preists and Elders: to which the Iewes after the lawe written, added the interpretation of secret misteryes, reserued in the bosomes of their preists, and vnlawfull to be vitered to the people. But the true Cabala was not to be concealed from any: as being in deed the diuine lawe reuealed to the Patri-arkes, and from them deliuered to posteritie, when as yet it was vnwritten.

And entreating how after letters and writing was inuented, and many reuealed misteries so recorded, yet men must still maintayne traditions vnwritten, and instruction from them, they exemplifie in this order out of S. Iude his Epistle, Iosephus, *Pag. 79. 80.* Origen, Tertullian, S. Augustine, Beda, Procopius, Gazæus and others, that Enoch did write diuine things. And thus they add: it is probable that Noah had seene, and might preserve this booke. For it is not likely that so exquisite knowledge as these men had was sodenly inuented, and fownd out. And entreating how the booke of the bat- *Pag. 306.* tyles with others of holy scriptures had *cap. 5. §. 7.* beene lost thus they write: it seemeth probable, that such a booke as this there was: and that the same should now be wanting, it is not straunge, seeing so many other volumes, filled with diuine discourse, haue perished in the longe race of time, or haue beene destroyed by the ignorant and malicious heathen Magistrate. For the bookes of Enoch, howsoeuer they haue beene in later ages corrupted, and therefore now suspected, are remembred in an Epistle of Thaddæus,

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 and cited by Origen, and by Tertullian. That worke
 also of the Patriarke Abraham, of formation, which
 others bestowe on Rabbi Achiba, is nowhere founde.
 The bookes remembred by Iosua c. 10. v. 13. and
 in the second of Samuel c. 1. v. 18. called the booke
 of Iasher, or Iasherum, is also loste. The booke of
 Chozai concerninge Manasse, remembred in the se-
 cond of Chron. 33. v. 18. and 19. of this booke also
 lost Hierome conceyues that the Prophet Isay was the
 author. The same mischaunce came aswell to the
 story of Salomon, written by Ahia Silonites; as to the
 bookes of Nathan the Prophet, and to those of Iedo
 the Seer, remembred in the second of Chron. c. 9. v.
 29. With these haue the bookes of Shemaiah, and of
 Iddo remembred in the second of Chron. c. 12. v.
 15. perished: and that of Iohn the sonne of Hanan,
 cited in the second of Chron. c. 20. v. 34. also that
 of Salomons, which the Hebrues write Hiscirim, of
 5000 verses, of which that part called Canticum
 Canticorum, ouely remaineth 1. Kings 4. 32. and
 with this diuers other of Salomons workes haue pe-
 rished, as his booke of the natures of trees, plants,
 beasts, fishes &c. 1. Kings 4. 33. with the rest, re-
 membred by Origen, Iosephus, Hierome, Cedrenus,

Page 307. Ciccus Æsculanus, Picus Mirandula, and others. Of
 these and other bookes many were consumed with the
 same fyre, wherewith Nebuchadnessar burnt the
 temple of Hierusalem. Hitherto this Protestant
 discourse, of the necessitie of vnwritten
 traditions, not onely before the scriptures
 were written, but after, so many bookes
 of holy scriptures dictated by the holy
 Ghost, hauing vterly perished. Except wee
 will

will say (which God forbid) that God reuealed, and published in holy scriptures, so many needles, and fruitelesse things : or els so many necessary and diuine Reuelations haue altogether beene losse, and concealed from those that should belecue, and keepe them.

CHAPTER VIII.

WHERE THE HIGHEST, supreame, Iudiciall, definitiue authoritie, of generall Councells, is both proued to be such, by these Protestants: To binde all Christians in matters of Religion, to approue the doctrine of the Church of Rome, and condemne protestancie.



HE next Question is concerninge generall Councells: of what authoritie, and commaunde they are, in controuersies of Religion; and whether the Doctrine of the present Church of Rome, or that of English Protestants, is proued, and confirmed by them, in the sentence of these Protestants themselves. Toucheinge their power, and commaunding authoritie, in these causes, I argue thus.

Whatsoever in controuersies of Religion, is the highest Iudge, the onely remedie, to redresse errors, hath soueraigne autho-

authoritie, is aboue others, to be appealed vnto, hath authoritie to interpret scriptures, and to supresse all them, that gaynesay such interpretation, and subiect euery man disobeyeing suche determinations, to excommunication, and Censures of like Nature, and aboue all other Iudgments is moſte to be reuerenced, and respected, in the opinion of Protestants, must also by them, be allowed for the ſupreamē, higheſt, and laſte, not to be appealed from, Iudgment in this world, in ſuch questions: But by the teſtimonie of theſe Engliſhe Protestants, a *generall Councell* is of theſe preeminences, in theſe matters: Therefore by them, the ſupreamē, moſte bynding, vncontroleable, and Iudgment not to be appealed from, or denied by any. The *Major proposition* is euidently true: for that which is ſupreamē, and higheſt, cannot be Inferior vnto any: neither that which hath commaunde, and authoritie ouer all, can poſſibly be vnder the controlement, and correction of any, none being left to be ſuperior vnto it. The *Minor* is proued by theſe Protestants following. The Protestant Bishop of Wincheſter D. Bilſon hath theſe words: *The authoritie of generall Councells, is moſte hoſome in the Church*, and hee citeth S. Augustine to that purpose. D. Morton writeth thus: *Concilium publicum eſt ſummus Iudex: a generall Councell is higheſt Iudge*. The Protestant Relator of Religion nameth *it the onely remedie*

Bilſon
Suru. pag.
82.
Morton
part. 2.
Apol. pag.
340. l. 4.
cap. 18.
Relat. cap.
47.

Concerning generall Councils. 173

in such times of controuersies. D. Sutcliffe hath
these wordes: generall Councils haue soueraigne
authoritie in externall gouernment. And thus
again: False it is that wee will admit no Iudge,
but scriptures, for wee appeale still to a lawfull ge-
nerall Council, Wee holde all the Christian faith ex-
planed in the sixe generall Councils. D. Feild hath
written thus: Bishops assembled in a generall
Council haue authoritie to Interpret scriptures, and
by their authoritie, to suppress all them, that gaynesay
such Interpretation, and subiect euery man that shall
disobey such determinations, as they consent vpon, to
excommunication, and censures of like nature. And
(as before is cired) alloweth this sentence:
Wee must reuerence and respect, the authoritie of
all Catholicke Doctors, whose doctrine and writings
the Church alloweth: wee must more regarde the au-
thoritie of Catholicke Bishops: more then these, the
authoritie of the Apostolicke Churches: amongst them
more especially the Church of Rome: of a generall
Council, more then all these.

Now, to proue that generall Councils
thus allowed by these Protestants, for the
highest, and irreuocable Iudgment, cannot
by their owne doctrine, proue their Reli-
gion to be true, and so consequently no
Inferior authoritie Iustifie their cause,
I argue in this maner: whosoever by pu-
blicke decree, and constitution, doe con-
demne generall Councelle, of error, and to
be a fallible, and deceatefull Rule, in Ma-
ters of Religion, and haue no other meanes
to finde the truth, cannot pretend their
Religion,

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Religion to be infallibly true, as matters of faith and revealed of God are, by such testimonies: But the English Protestants are in this condition, concerninge generall Councils: Therefore their Religion neither is, nor can by their owne proceedings, be warranted and proued by them to be true. The *Maior proposition* is euident: for no Iudgment erroneous, and fallible, can possibly make any matter, or question free from error, and infallible: otherwise a thinge might be effected and caused without a cause. The *Minor proposition* is manifestly proued by these Protestants, in this order: for they haue before condemned all other Rules, which they haue, of error, as their parlement, Kings Censure, and all priuate Interpretations, and made them subiect, and controleable by generall Councils, as hauing authoritie ouer all parsons: D. Feilds wordes of allowance after hee had with others graunted generall Councils to be supreme, bynding, and commaunding all be these: *Wee must obey without scrupulous questioninge, with all modestie of minde, and reuerence of bodye, with all good allowance, acceptation and repose in the wordes of them that teach vs, vnlesse they teach vs any thinge, which the authoritie of the higher and superior controlleth.* Immediately before hee had allowed the supreme and highest Iudgment to generall Councils, and the next to the Pope, and Church of Rome. Then Protestants teaching

Feild pag.
202.

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cheing contrarie to superior, and higher authoritie in the Pope, are to be condemned by him. But notwithstanding all this to make their cause desolate, and demonstrate, that their Religion hath no warrant of truth, and Infallibilitie, at all, Thus they write of this highest Rule of generall Councils, euen in their publick Articles of Religion: *generall Councils may erre, and sometime haue erred euen in things pertaininge vnto God. Wherefore things ordeyned by them, as necessarie to saluation, haue neither strength, nor authoritie, vntesse it may be declared, that they be taken out of holy scripture.* Therefore how truely, or certainly soeuer generall Councils make decrees, and definitions in matters of faith, they giue no validitie to Protestant Religion, if in themselves they should approue it, for by their cited Article, their ordination hath neither strength, nor authoritie, as it is the decree of the generall Councils, but as it may be declared, by a priuate Protestant writer, Prince, Parliament, or Conuocation, in their conceipt to be taken out of scripture, and yet before they haue tolde vs, a generall Councell commaunderh all, all must submit themselves vnto it, and all other their Rules be erroneous, and deceatefull. Therefore by these Protestants neither generall Councell, nor any other Rule, assigned by them, can by any possibilitie, proue their Religion true.

*Articles of
Relig. art.
21.*

Further I argue thus: No societie,
people,

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people, or professors of Religion, which by their owne confession, neither haue, nor by their proceedings can hereafter haue, or haue heretofore had, any generall Councell, or meanes to assemble, and call it, can in reason pretend it for their cause: But the state of Protestants by their owne confession is such; Therefore generall Councells cannot be pretended for them. The *Maier proposition* is euidently true: for *esse* and beinge must needs in all things, goe before *operari*, and *workinge* by them. For as by nature nothinge can be made of nothinge, so that which wanteth being, and is not, can produce nothinge. The *Minor proposition* is likewise manifestly true, for neuer any Protestant, nor altogether, so much as clayme authoritie, or Iurisdiction, in this matter, none amonge them pretending it further, then their owne particular temporall dominions, which all vnited together (neuer like to be) are farre to shorte, and vnequall, to make a Councell generall, which they say excludeth none, especially of the greate patriarkes of Rome, Constantinople, Alexandria and Antioche; nor one of them being for them, but all with their whole precincts, limitts, subiects, and dinions against them, by their owne confession. To this I add the Censure of their owne Protestant Relator, in these wordes: *The Protestants are seuered bandes, or rather scattered troopes, each drawing diuers way, without any meanes to pacifie,*

*Relation of
Religion
cap. 47.*

pacifie their quarrells, to take off their controversies:
 No Prince with any preeminence of Iurisdiction
 above the rest: no Patriarke one or more, to haue a
 Common superintendence of care of their Churches,
 for correspondence and vniue: no ordinary way to
 assemble a generall Council of their part, the onely
 hope remaininge euer to assuage their contentions.
 And yet if they could haue meanes for such
 a meeting of Protestants, so few in num-
 ber, and weake in Iurisdiction, by their
 owne graunte, in regard of Catholics, and
 other Christian Kingdomes, and prouin-
 ces, different to them in Religion, this
 would be farre from the leaste shewe, and
 name of an vniuersall, and generall Coun-
 cell, such as they allowe to iudge, and sen-
 tence in this busines. Neither can these men
 now deny the necessitie of generall Coun-
 cells, hauing so much allowed them for su-
 preame sentencer before, and appeared to a
 generall Council to be assembled. Neither
 may they compare their so desolate estate
 with the primatiue Church of the first three
 hundred yeares: for themselves haue graun-
 ted before, that a supreme, and commaun-
 ding binding power ouer all, was not onely
 claymed, but law fully and iuridically exer-
 cised, and executed by the Popes of Rome
 in those times, in all partes of the Christian
 world: and both power, and authoritie to
 approue, and reprove Councils, was be-
 longeing vnto them by publicly receaued
 Canon in those dayes. And herevpon I

argue in this maner, that generall Councils are for the doctrine of the Church of Rome. Whatsoever Church in the primitive time of Christianitie, was endowed with such priuiledges, that euery thinge was voide, that was done without the consent of the Bishop, and Ruler of it, and no Councell could be called, without his allowance, and at this present, hath by the graunte of Protestants, a common Father, aduiser, and conductor, to end larrs, displeasures, differences, to keepe Religion in vnitie by Councils, when no other Church enioyeth these immunities, must needs in all reason be sayde to be warranted and defended by generall Councils: But the Church of Rome is by the graunte of Protestants, in this Condition: Therefore warranted, and defended by generall Councils. The first proposition is evidently true: for hee that from the beginning, had these prerogatiues, to approve, or disproue, Confirm, or invalidate Councils, cannot be conceived to haue ratified, or confirmed any thinge, against the immunities, and Common receaued doctrine of that Church, so exalted, dignified, and priuiledged aboue all others of the whole Christian worlde, and against his owne supream, and eminent Authoritie.

The *Minor proposition* is thus proued: first D. Conell sheweth, that an hundred yeares before the Nycene Councell in the yeare of

Concerning generall Councils. 979

our London 1290 when there was no Empe-
 rour Christian, to call Councils, as Protes-
 tants would persuade the world, they did;
 and should; the Pope of Rome had this pre-
 rogative to call Councils. Therefore from
 the beginning by preeminence of his See,
 (eing there had not been either generall
 Council or Emperours to give it unto him)
 His wordes be these: The Synode of Rome, called
 by Gennetius (Pope of Rome) against Novatius,
 consisted of threescore Bishops and many others of the
 clergy. Where were sedd: hee condemned;
 and for banishment of Bishops in those first
 dayes of Christianitie, long before in Council
 assembled by the Popes authority. Where-
 fore, the Protestant Bishops of Winchester and
 Bilson do Morison in his late apell, with others
 of his Protestants, graunte these proposi-
 tions: The Canon of the primitive Church made
 every thing void, that was done without the Bishop
 of Rome. And againe: The Canon of the primi-
 tive Church forbade any Council to be called, without
 his consent. Which being onely peculiar to
 him, and his Successors, and from the
 beginning, must propose singular preemi-
 nence in him; and a power supreme in de-
 cidings matters, and doubts of faith. There-
 fore Mr Ormerd witnesseth, that St. Augustine
 that glorious Saint, and Doctor, taught that
 God did assist, and direct that See, in decrees. And
 further hee witnesseth, in these wordes:
 To prove that the Church of Rome hath the preemi-
 nence upon all Churches, Anacletus (living in

an anaclet
 Council ag.
 the place of
 the Innoce
 pag. 110.
 101. 321

Bilson's true
 diff. pag.
 66. 67.
 Morison
 Appelle
 pag. 286.

Ormer, pist
 pa. pag. 44.
 Orm. sup.
 pag. 78.

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 the Apostles time, and Pope of Rome)
 alleadgth Matth. 16. vsf. 18. vpon this rocke
 will I builde my Church: and hee expoundereth it thus
 super hanc Petram (nd est) super Ecclesiam
 Romanam, vpon this rocke: that is vpon the
 Church of Rome, will I builde my Church. This of
 the testimonie of that Apostolicke Pope, Saynt,
 and Martyr And D. Downams graunted, that
 S. Augustine that renowned Doctor, and
 Viceroy were of opinion, that to adhere to the
 Church of Rome, was a marke of a true Catholicke,
 in those times. And telleth vs further, of a
 Bishop fallen into Heresie, and after recan-
 ting it, in this oedgⁿ: Hee sweareth to renounce
 his former Heresie, and to professe, and maintaine
 that faith and Religion, which the Bishoppes, and
 Church of Rome did professe. All which proce-
 dings of so greate consequence, and pred-
 ominencie, testified by enemies themselves,
 could neuer haue beene exercised by that
 Apostolicke See, with so greate approba-
 tion of Saintes, and Doctors, in the primi-
 tive Church, and best state thereof, vnder
 supreme authoritie euen in Councils
 themselves, as those Canons testifie, and
 peculiar assistance as S. Leo taught to be
 freed from error in decrees; and conse-
 quently not to be condemned by generall
 Councils, whome it was to confirme or
 reprove, had beene graunted by Christ vnto
 it. Then this priuiledge and prerogative
 of that Church Apostolicke, being thus
 both supreme, and perpetuall, it may not
 now

Downams
 lib. 2. An.
 v. 24.
 109. 1. 1.
 1011. 249
 Pag. 107.
 sup.

1011. 249
 1011. 249
 1011. 249
 1011. 249
 1011. 249

1011. 249
 1011. 249
 1011. 249
 1011. 249

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now without Irreligious Injustice, be denyed vnto it. And therefore the Protestant Relator of Religion, hauing, as before, excluded his fellowe Protestants from all hope of comforte, and releife by generall Councell, addeth immediatly of Catholicks in these wordes: *The other haue the Pope as a Common Father, Aduiser, and Conductor to all, to reconcile their Larres, to appease their displeasures, to decide their difference, aboue all things to drawe their Religion by Consent of Councells, vnto it.* And that this Iurisdiction of the See of Rome, is not onely ouer the Catholicke and truly beleeuing members of the Romane Church, but of right belongeth vnto it, ouer all Christians in the worlde is proued before by these Protestants themselves.

Further I argue thus: whatsoeuer Councells define, or confirme the doctrine of the Romane Church, and condemne Protestant opinions, defended against it, are to be saide to proue the Religion of Catholicks: But diuers Councells bothe allowed by Protestants for generall, and others in the primatiue Church and confirmed euen in the Iudgment of Protestants, are such: Therefore the Religion of the Romane Church is proued by them. The *Major proposition* is evidently true. And the *Minor* thus is proued first concerninge the first generall Councell of Nice, D. Conell hath told vs before from S. Hierome, that it receaued more bookes for scripture then

*Relation
cap. 47. sup.*

Cap. 3. sup.

*Council ag.
Burg. pag.*

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Middlet.
papistan.
pag. 39.

Pag. 300.
sup.

Down. l. 1.
Antich.
pag. 36.

Foild sup.

Willet An.
sil pag. 88.
89.

Willet sup.
pag. 178.
Middlet.
papist. pag.
193.

32. Item
229. Item

Protestants allowe. M. Middleton saith, it taught the dignitie of Rome over the West provinces, (at the leaste,) and this by olde custome. How much more ample this custome was, is proved before: and himself sufficiently manifesteth, speaking in this manner. *Papies* (living in the Apostles time) taught *Peters* primacie, and *Romish* episcopallie. And D. Downame denieth not, but the greate generall Council of Calcedon attributed to the Pope of Rome is the heade of the Church. Which hee saith is the greatest stile. D. Feild before hath witnessed, that the third Council of Carthage confirmed in the sixt generall Council, and wherein S. Augustine was present, receaue the canonically scriptures, as the Church of Rome now doth. D. Willet perceiving the primatine Councils to be so cleare for the Church of Rome, that hee could not glosse them, with any resemblance or colour of truth, calleth the ancient confirmed Councils of *Nice*, *Constantinople*, *Ephesus*, *Chalcedon*, the first, and the sixt generall Council before expressly allowed by D. Suiciffe, the papall Church, popery, doctrine in popery. And of the seventh generall Council hee writeth thus: The Greekes in a generall Council hold at Nice, confirmed and allowed the adoration of Images. M. Middleton speaketh in this manner, perusing Councils, Fathers, and stories from the Apostles, forwarde, finde the print of the Popes feet. So that it is evident by them, that from the very

Concerning generall Councils. 183

beginning, the doctrine of the Church of Rome as occasion was, is allowed both by Councils, Fathers, and Histories: And this is the reason why in their Article of Religion before they haue thus defined: generall Councils may erre, and some times haue erred, even in things pertayninge vnto God. Because from time, to time, as cause was giuen, they haue defined the truthe of the doctrine of the Romane Church, against them. And because, I may not in this breuiate repeate many particulars, breiefely I argue thus.

Diuers Councils, allowed by these Protestants for generall Councils, haue confirmed, and allowed all, or the cheefest doctrines, which the Romane Church now teacheth against Protestants, and condemned the contrary held by them, even by their owne testimonie: Therefore by their owne iudgment they are for the Romane Church, and not for them. The consequence is euident, and the Antecedent is thus proued by them. The Protestant Archbishop of Canrerbury writeth thus: The Council of Constance was a generall Council. D. Abbot So their Protestant Bishop D. Bilson, and ag. D. Kill. affirmeth the same of the Council of Basile. pag. 38. 48. 49. 51. So doth Doctor Willet, and graunteth the same of the Council of Florence. And yet it is euident to all the worlde, that in these Councils the compleate bodie of their Protestant Religion, was condemned, in their predecessors, Iohn Wickliffe, Iohn Huse, and

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Hierome of prage; and the quite contrary in all
 things, decreed, and concluded for the
 Church of Rome. For further confir-
 mation whereof, the Protestant Archbishop
 D. George of Canterbury hath these words: the Council of
 Abbot sup. Constance (before by him and others generall)
 pag. 48. C did define Wickliffe to be an Heretike. Also Pope Iohn
 32. the 23. in a generall Council at Rome did condemne
 him for an Heretike. Then by this graunt, The
 protestancie of England, being the same (as
 these Protestants tell vs) which was taught
 be Iohn Wickliffe, and by these Councils (ge-
 nerall by their owne assertions) condemned
 for Heresie, must needs be Heresie: And the
 contrarie doctrine of the Church of Rome,
 orthodoxall, and Catholicke; otherwise
 no doctrine euer at any time was or can be
 hereafter lawfully condemned for Heresie,
 or iuridically approued, and allowed for
 true and Catholicke. For by their owne
 Censure, the highest Iudgment in the
 Church, generall Councils haue thus
 defined, and by their doctrine before of the
 power of generall Councils hownde all
 Christians, vnder penaltie of eternall
 damnation, so to beleue in these questions.
 And although the generall Councils of
 the primatiue Church were assembled
 about other Heresies, The Catholicke
 doctrine of these points now impugned by
 Protestants, then generally receaued, and
 nor doubred of, as will manifestly appeare
 in the Chapter of Holy Fathers and
 Doctors

Doctors of the primative Church: yet because the first fower generall Councils are by name receaved and authorized by Parliament, both by Queene Elizabeth, and our present Soueraigne: And D. Surcliffe for Protestants hath answered thus before we hold all the Christian faith explained in the sixe generall Councils. Then seing the first sixe have got this greate papall approbation: first concerninge the first generall Council of Nice, although Vitus and Vincencius were presidents thereof the Pope of Rome, yet it was further confirmed by that Apostolike See in these words: Whatsoener is constituted in Nyce of Bithunia to the strength of our holy Mother the Catholike Church by 318 Preists wee confirme with our mouth. Wee anathematize all them that shall dare to dissolue the definition of the holy, and greate Council, gathered together at Nyce. The third Canon of that holy Council defineth thus: Omnibus modis Interdixit sancta Synodus &c. The holy Council hath wholly forbidden, that it shall be lawfull neither for Bishop, Preist, nor Deacon, nor any other of the Cleargie, to haue with him any strange woman, except perhaps mother, or Sister, or Grandmother, &c. Where there be more Orders of the Cleargie, then Bishops, Preists, and Deacons, onely allowed with them, and none of these to haue any other woman, or wife, but to lyue in chastite. Their Answer that Paphnutius perswaded the Council, that viuers married before ordination might be kept, out of Socrates and Sozomen is

Statut. 1.
Elix. 6. 1.
Iacob. 6.
Surcliffe.
p. 101.

Conc. Rom.
tom. 1.
concil.

Conc. 1. Ni-
cen. can. 3.

Protest.
Booke of
making
and Order.

Bish.
Preist &c.
An. 3. Edm.
6. 1. El. 6.
1. Iacob.

Sozom.
p. 7.

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l. 1. c. 22.
Epip. in
Compend.
Basil. epist.
17. in ad-
dit. Hier. in
vigilant.
epist. 50 ad
Pammach.
conc. Car-
thag. 2.
can. 2. con-
cil 6. gener.
ca. 2. in
Tynell.

Council. Ni-
cen. 1. can.
14.

Council. 1.
Niren. 2. ab.
6.

John Speed
in. Thott.
pag. 206.
council. Sar-

directly against the words of the Councell
before cited, against S. Epiphanius that glorious
Saint, and Father of the Greeke Church, S.
Basil also S. Hierome &c. the second Car-
thaginian Councell confirmed in the sixt
generall Councell allowed by D. Sutcliffe
defining thus: *Apostoli docuerunt & ipsa
seruant antiquitas &c.* The Apostles taught and
antiquitie is self observed: that Bishops, Preists, and
Deacons, and those that handle Sacraments, should be
keepers of Chastitie, and abstayne from wiues.
And yet these Protestants vtterly deny the
opinion of Paphnutius himself, as they them-
selues cite hym, for they Marry after
Orders, which they confesse both Paphnutius,
and the first Nicen Councell denyed to be
lawfull, together with Socrates-Soromenus,
and all Greeke authoritie, and practice. In
the fourteenth Canon of that first gene-
rall Councell, the sacrifice of Masse, and
Christs reall presence in the blessed Sacra-
ment, of the altare are taught in these
words: *This neither the Rule nor custome hath deli-
uered, that they which haue not power to offer sa-
crifice, should giue the bodie of Christ to them that
offer it vp.* The sixt canon deliuereth by their
owne Interpretation, that the Pope of
Rome is supream heade of the Church of
England, and all others in this part of the
world: And in truthe of the whole
Christian worlde, as is declared in the
greate Sardican Councell generall, and other-
wise binding this Kingdome, by our
Bishops

Concerning generall Conneells. 187

Bishops presence, and assent there, by our
Protestants. Theater, where Appelles be
graunted to the Pope from any Bishops, or
Councells themselves. And the second
generall Councell held at Constantinople maketh
manifest that the Nicen Councell prescribed
no limits, to the Pope of Rome, but to other
Patriarkes: And plainly declareth,
Episcopum Romanum habere primatum. That the
Bishop of Rome is supreme. And by denying
this, to have bene the decree of the
Nicen Councell, they proue the Popes suprema-
cie from the beginninge. For Socrates
writeth how the Antiochian Councell kept
within twentie yeares of that of Nye, was
reiected, because not approved by the See
of Rome, writeth thus: Cum vique Regula
ecclesiastica inbeat, non oportere prater sententiam
Romani pontificis Con illo celebrari. The ecclesiasti-
call Rule commaundersh, that Councells be not called,
without the consent of the Pope of Rome. There-
fore their Bishop Bilson writeth thus: The Ca-
non of the primitive Church forbod any Councell to
be called without the Bishop of Rome his consent. The
Canon of the primitive Church made every thinge
void, that was done without the Bishop of Rome.
Then what may wee thinke of the Prote-
stants doings in England, where his Au-
thoritie is so dispised. In the third generall
Councell at Ephesus the then Pope of Rome
Celestine, constituted Cyrillus Patriarke of
Alexandria, to be president for him. In the
fourth generall Councell at Calcedon the

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cause of the Popes supreamacie, is so cleare,
 that D. Downame denieth not, but it attributed
 to the Pope of Rome to be heade of the Church. In
 that Councell in the 8. session is thus regi-
 stred: *Omnes Episcopi clamauerunt &c.* All the
 Bishops cryed out, next vnto God, Leo (then Pope
 of Rome) hath Iudged. And the Pope him-
 self not being present in that Councell, his
 legates gaue sentence against Dioscorus. The
 wordes of the Councell be these: *Et cum*
adhuc in sua permaneret pertinacia &c. And when
 Dioscorus continued in his obstinacie, Paschasius
 Bishop, and with him Lucenarius Bishop and Bonifa-
 cius Preist holding the place of the mosse holy and
 mosse blessed Archbishop of the Apostolicke See, the
 elder Rome, Pope Leo pronounced sentence. A Bill
 was preferred to the Councell with this
 Title: *Sanctissimo & beatissimo vniuersali Archie-*
piscopo &c. To the mosse holy, and the mosse blessed
 vniuersall Archbishop, and Patriarke of greate Rome,
 Leo, and to the venerable Synode of Calcedon. The
 Church of Rome is there called, *Caput om-*
nium ecclesiarum. The heade of all Churches. And
 graunted, if any Councell was called with-
 out Authoritie of that See: *Nunquam rite*
factum est, nec fieri licuit; It was neuer rightly done,
 nor lawfull to be done. The Councell writeth to
 S. Leo then Pope, to confirme their decrees.
 And he confirmeth them, excepting the
 precedencie of Constantinople before Alexan-
 dria, and Antioche. Further in this greate ge-
 nerrall Councell of 630. Fathers more Ec-
 clestiasticall Orders then Protestants allowe

Downam l.

1. Anti-

christ. c. 3.

pag. 36.

council. Cal-

cedon. sess.

8.

Council.

Calced.

Act. 1. 2. 3.

Conc. Cal-

ced. Act. 3.

Council.

calced. Act.

1. ex nou.

trans.

Council.

Calced.

epistol. ad

S. Leon Leo

epistol. 53.

54. 55. 59.

60. 61.

Concerning generall Councils. 189

are assigned, their marriage disallowed, *Can. 6.*
except lectors: For Monkes or sacred vir- *Can. 11.*
gins to marry is excommunication. Like *Can. 15.*
wise for temporall men to lyue in, and poss- *Can. 23.*
esse Monasteries, and Religious howses.

The first generall Councell, hold at Constanti-
nople, wholly proceeded against errors of
that time, and handled nothing now in
Controuersie, yet both that, the sixt gene-
rall following, and all others before, are
confirmed by Pope Leo the second, in these *Leo 2. epist.*
wordes: Because, this sixt Councell, hath *ad Constā-*
moste fully taught the definition of true faith, which *tin. 4. Im-*
the Apostolicke See of blessed Peter doth reuerently *perat. sess.*
reueare, Therefore wee also, and by our officers the *18. concil.*
venerable see Apostolicke agreeably and with one *6.*
minds, consunteth vnto, the things which by it are
defined, and by the authoritie of S. Peter confirmeth
them, as vpon a firme Rocke &c. And re-
ceauing all these sixe Councils by names
and approuing them, decreeth, that the
Fathers in them assembled, are to be
numbred, inter sanctus Arclesie Patres, atque
Doctores, amongst the holy Fathers, and Doctors of the
Churche. The same generall Councell writ- *Epist. 6. sy-*
teth to Pope agatho, in this: *nod. ad A-*
Woeferre pñd thee, standing vpon a firme rocke, as to the Ruler *gathon 1.*
of the sheefe See, of the vniuersall Church, what is to *ppam.*
be done, yielding to the letters of true confession, sent
from your fatherly blessednes, which wee acknow- *Epist. Aga-*
ledge, as sent from the highest heade, of the Apostles, *sess. 4. synod*
written by diuine instinct, by which wee haue driuen *6.*
away the lately risen hereticall sect of manifold er-

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in which so much applauded Epistle
these wordes are contained: concerning
the See Apostolick of Rome: *Which the Role*
of true faith, which both in prosperitie, and aduersities
the Apostolike Church of Christ hath liuely bield,
which by the grace of God shall be proued
never to be altered, from the pathes of Apo-
stolike Tradition, neither hath shrouke depraued
with Hereticall nouelties, because it drawe faith to
Peter, I haue asked for thee, that thy faithfull dar,
and thou sometime conuicted, confirm the laithen.
Now our Lord hath promised, that the faith of
Peter should not faile, and he admonisheth him to
confirm his brethren, which all men knowe to be Apo-
stolike Popes, predecessors of my meane here, all
waier confidently done. And because these Pro-
testants doe so freely acknowledge, that
Trullan Canons, to be the decrees and Ca-
nons of this last generall Council, allowed
by them: first in the second Carthage assem-
bled, so many provinciall Councils, and
writings of the ancient fathers, verelie
condemning Protestant Religion both the
third Canons taught, how the custome of
the Church of Rome for an hundred
yeares is the true obseruation of the Ec-
clesiasticall Canon therein. And for the
Church of Greece: in itselfe depose the Priest,
Deacons, and Subdeacons: wanting after Orders.
And to shew both the Ecclesiasticall Or-
ders which Protestants condemne, and
disable matrimonies of heretics against
these men, thus they decree: If any Bishop, or
Priest,

Concerning generall Councils. 191

Prest, or Deacon, or Subdeacon, or Reader, or Cantor, or Ostiarius shall haue companie with a woman dedicated to God, lest him be depofed, as hee that hath violated the spouse of Christ. But if a lay man doe it, lett him be excommunicate. The maner of the consecrating and receauing Bishops, Prests, Deacons, Subdeacons, Acolytes, Exorcists, Lectors, Ostiaries, Psalmists, Nunner, Widowes &c. Is conueyned in the 4. Carthagenean Council, confirmed in this sixt generall Council. Their 6. Canon defineth thus: Because it is saide in the Canon of the Apostles of those that be not married, are promoted to the Clergie, onely Readers and Singers may marry: And also observing this decreet, that from henceforth it be lawfull for no Subdeacon, Deacon or Prest to contract marriage: and if hee shall dare so doe it, lett him be depofed. And concerning Bishops, thus begynne the 12. Canon. It altogether commaundeth, that Bishops after they are Ordained, departe from their wyues. They receaue, and allowe those formes of Masses, that be attributed to S. James the Apostle, and S. Eustachy and affirme them to be the true Authors of them. The monasticall single life, with the Rules of Monasteries, are set downe in diuers Canons. And when a Bishop is chosen that was married, hee is seperated from his wife, and shee put into a Monasterie, far from him: *Vxor eius monasterium ingreditur, procul ab Episcopi habitatione extructum.* They define thus for lent: *Visum est &c.* It seemeth good that the whole Church of God, which is in all the world, should keepe faste following one

Concil.
Carth. 4.
can. 1. 2. 3.
4. 5. 6. 7. 8.
9. 10. 11. 12.
Concil. 6.
gener. supr.
can. 2. can.
6.

Can. 12.

Can. 32.

Can. 39.

40. 41. 42.

43. 44. 45.

46. 47.

Can. 48.

Can. 56.

Can. 73.

one order and abstayne from eggs and cheese, as from
the flesh Creatures &c. Honor to the signe of
the crosse is thus concluded: *Vt ei per quam ab
antiquo lapsa saluari sumus &c.* Seeing the viuisi-
cant Crosse hath shewed vnto vs, that saluation, wee
ought to vse all diligence to giue due honor to that, by
which wee are saued from our old sale. Whereuppon
giuing adoration vnto it, both in minde, in worde,
and sence, wee commaunde that the figures of the
Crosse, made by some on the grounde, and pauement
be blotted out, least that which is the Trophie of Vi-
ctorie vnto vs, be iniured, by the treading of them
that goe vppon it. The vse and Reuerence of
holy Imadges is sufficiently approued, when

Can. 82.

they call them, *Venerabilium Imaginum picturas*,
The pictures of venerable Imadges, commaunding
the making, and vse of them. In the last

Can. 102.

Canon they giue diligent, and longe direc-
tions, vnto preists, how to behaue them-
selues, in aduising and absolving penitents,
in the Sacrament of penance. Therefore I
may conclude, that Protestants Religion is
vnterly condemned by generall Councells
both of the primatine Church and latter a-
ges: And consequently by all other Iudg-
ments, in the Church of Christ: Because
these men haue told vs, that all Bishops,
Doctors, and Professors of Religion, are
bownde to followe the definitions, of ge-
nerall Councells.

CHAP.

CHAPTER IX.

WHEREIN IS PROVED BY
these Protestants, That the authoritie of
the primatiue Fathers, is to be receaued,
and followed in matters of Religion: And
how it wholly proueth, the present do-
ctrine of the Church of Rome: vterly
condemninge all Protestant Religion.



His authoritie, and value of the
Testimonie, of the auncient
Fathers, and that they taught and
approved the doctrine of the
present Church of Rome; euen by the
graunt of these Protestants is euident in the
laste Chapter: for being of that opinion
in generall Councells, and publicke
assemblies, and sentences, to which by
their owne consent, and subscription they
submitted, and bownde themselves, as to
their lawfull and commanding Rule,
they could not, and might not, teache and
write otherwise in priuate, then in pu-
blicke themselves and others had authori-
tatiuely concluded. Yet for a full sa-
tisfaction to Protestants in all things, I will
breefly entreate of these also, as they were
priuate writers: And first of their autho-
ritie, I argue thus.

N

Who-

Whosoever allowe in shewe, and wordes, amonge the Ignorant Readers, or hearers of their writings, and sermons, the authoritie of the auncient, and primatiue Fathers, to procure people to beleue that their Religion, and doctrine agreeth with them, as men teaching and writing the truth, and to that purpose doe yeeld vnto them greate respect, and reuerence, ought truly and syncerely to beleue and embrace their Religion: But these English Protestant writers be such: Therefore they ought and are bounde to followe, and embrace their doctrine. The *Major proposition* is evidently true: for as dissimulation, craftie, and double dealinges, to delude and deceaue others, in all thinges is a vile and abominable synne, against truth, charitie, and Iustice, so in matters of Religion, wherein not the least equiuocation if to saue a mans life, may be vied, it must needs be an offence, moste damnable, and deuclishe. The *Minor proposition* is thus proued, by these Protestants: Their Protestant Bishop D. Bilson writeth thus: The

Bilson
surm. pag. auncient consent of godly Fathers, is with greate
 85. care to be searched, and fallowed of vs, cheifely in the
Pag. 82. Rule of faith. And agayne: Wee rest vppon the
sup. scriptures of God, vppon the authoritie of the auncient
 Doctors, and Councells. And maketh the same
Pag. 83. reason, with Vincenius Lirinensis, in these
sup. words: Lease euery man should wrest the scriptures,
 to his fansye, and sucke thence, not the truth, but
 the

the patronage of his error. And hee addeth, that
 S. Augustine gaue this respect, not onely to
 generall Councils, but to the testimonies of par-
 ticular Fathers; Irenaeus, Ciprian, Hilarius,
 Ambrose, Gregory &c. Chrysostome, Basil and
 others. D. Sutcliffe writeth thus: Wee
 acknowledge the faith of the Fathers of the fourth,
 fifth, and sixth ages, and adioyn our selues to that
 Church. And to credite his cause, and make
 his readers beleue, hee consenteth with
 those Fathers; hee speaketh in this maner:
 The Fathers in all points of faith, are for vs (Pro-
 testants) and not for the Pope. D. Willer
 knowing of what little credit his bare
 worde is, euen by his Protestants, as
 appeareth hereafter, would procure credit
 to his protestancye by damnable perjury,
 in these wordes: I take God to witnesse, before
 whome I must render accompt, &c. That the same
 faith and Religion, which I defend, is taught and
 confirmed in the more substantiall points, by those
 Historians, Councils, Fathers that liued within fyue
 or sixe hundred yeares after Christ. And further
 thus: It is moste notoriously euident, that for the most
 part of Popery, as Transubstantiation, sacrifice of
 Masse, worshipping of Images, Iustification by
 workes, the supremacy of the Pope, prohibition of
 Marriage, and such other, they (of the Romane
 Church) haue no shewe at all, of any euidence
 from the Fathers, within fyue hundred yeares of
 Christ. In all which questions, amonge
 others, I am to proue the contrary by these
 Protestants themselues hereafter, in their

Will.
 pag. 117.
 117.
 117.

Sutcl. sub-
 vers. pag.
 87.

Sutcl. pag.
 D. Kell.
 pag. 17.

Willer
 Antilog.
 pag. 263.

pag. 264.
 sup.

*Willet An.
sil. pag.
271.*

*K. speache
in parl.*

*An. 1603.
conference
at Hampt.
pag. 73.*

*Confer.
pag. 69.*

place. And in an other page of the same treatise hee writeth thus: *The auncient Fathers that liued within five hundred yeares of Christ; are against them.* His Maiesties speech in parliament is this: *I will neuer yeeld all reuerence to antiquitie: And in their conference: For my parte, I knowe not, howe to answere the obiection of papists, when they charge vs, with neweties, but to tell them their abuses are new.* And hee approoueth the dayes of Constantine for a Rule, in Religion: saying: *Constantine is not to be appeached of superstition, but thinges then vsed may still be continued.* But now it shall appeare, that these Protestant Doctors, and Ministers, are so far from iustifying these their oathes, protestations; and assertions, they be enforced to acknowledge; those primatiue Fathers doe allowe, teache, and approue the doctrine of the present Romane Church, which these men impugne and persecute: and for that cause doe not onely deny the authorities of those primatiue, learned, and holy Fathers, but call, and censure them, with vnciuill, barbarous, contemptuous, and Irreligious names, and phrases. For prooffe whereof I argue thus.

Whatsoever Sect, Religion, or People, being vrged by such testimonies, as Protestants haue giuen for allowance of the Fathers authorities before, to followe them, accept of their doctrine, and stand to their Iudgment in these controversies of Religion, doe vtterly refuse, and disallowe it, though

though his Maiestie should approue it, but say they are vnfit Iudges, in controuerſies of diuinitie, that their Iudgment is little to be respected, their testimonie is not worthe anſwearing, there is no probabilitie in their opinions, they are not to be beleeued, deſerue not credit, are not credible, to be admitted, are not ſitt Iudges, were to partiaſſ, are to bee forſaken, contemned, and diſpiſed, ſuch men cannot with any apparance of truth, affirme thoſe primatiue Fathers, and Doctors, to allowe, their Religion, and proceedings, or defend their cauſe, by their Authorities: But theſe Proteſtants Doctors, and Miniſters of England be ſuch: Therefore, thoſe Fathers are not for their Religion. The *Major propoſition* is to manifeſtly true, and the *Minor* is proued alſo by theſe Proteſtants themſelues in this maner. M. Wotton expreſſely controlleth the Kings ſentence before, concerning the time of Conſtantine, and antiquitie: his wordes be theſe: *the vniuersall of Doctrine, is not to be fetched from the opinions and examples of men.* And agayne. *It may not ſeeme ſtraunge, if ſuperſtition were crept into the Church before Conſtantine's time.* M. Ormerod ſcoffeth at the authoritie and testimonie of S. Anacletus, Pope of Rome, that liued in the Apoſtles time and was a glorious Martyr, for Chriſt, becauſe hee proueth the ſupremacie of the See of Rome from the graunt of our Sauour. M. Middleton doth the like, by

Wotton
def. of
Perk. pag.
15. 16.

Ormerod
pi. 3. pag.
78.

Middleton
pag. 200.

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Papias, lyueing with the Apostles, for the same doctrine. M. Hull condemneih for like causes, almoste all the blessed Popes, and Martyrs, Bishops of Rome from S. Peter the Apostle, with in the first foure hundred yeares, as shall be cited hereafter. D.

Hull Rom.
pol.

Part. 2.
cap. Cere-
monies.

Wotton
def. of perk.
pag. 8. pag.
17. 9. 88.

Wotton
sup. pag.
118. 124.
422. 440.
462.

Page 1340.
Page 1387.
Page 467.
Page 494.
Page 495.

Page 499.
Page 500.
Page 501.

Page 519.
Page 520.

Couell before hath stiled S. Augustine with the greatest commendation of learninge: yet M. Wotton writeth: Wee neede not feare S. Augustine, though against vi. Eusebius is to be reprehended. There was want of modestie, and truthe also in the treatise of Hierome against Vigilantius. The ancient Fathers spake more like philosophers, then doctors. It is more then I knowe, that Gregory is a Saint. The Author of the Epistle to the Philippians, (attributed to S. Ignatius) is an vnfit Iudge in controversies of diuinitie. Tertullians witnesse is of small authoritie. Damascen is not greatly to be respected. Origen is generally condemned. Ignatius epistle to the Romanes (approoued by S. Hierome and Protestants also) is a counterfayte Ignatius, for teaching merite of good workes. Ciprian is too farre carryed away, since hee ascribeth to almes daes the purging of synne. Irenaus Iudgement is little to be respected. Tertullians testimonie is not worthe answeringe. Tertullian and Origen may be ioyned together. Chrysostoms Rhetoricke is better then his Logicke. Hieromes authoritie in case of single life is not much worth. Those Christian Fathers which condemned Iouinian (as S. Augustine, Ambrose, Hierome &c.) do so vnchristianly with him. The authoritie of the ancient writers (Athanasius, Augustine, Hierome) concluding a worke of perfection

Conc. the auntient Fathers. 199

section from those wordes of Christ goe sell all &c. is not to be admitted. The authoritie of Clement of Alexandria and Augustine, with the schoole Dottors is inferior to the Iewes. Origen and Theodoret (whome before hee preferreth before S. Augustine) overthrowe their owne distinction. Lactantius though hee were an auntient Christian, yett in his verses (of worshipping the Crosse) hee sheweth himself liker a light Poet, then a graue writer. And as hee hath vsed all the learned Fathers of the primatiue Church, for reacheing the doctrine of the present Church of Rome, so he exclaimeth as barbarously, and vndurifullly, against all Christian Kings, of this, and other nations, for the same cause, his wordes be these: The Kings of England, and Scotland &c. were Sathanes Soldiers, when they were of the Popes Religion. M. Ormerod disalloweth S. Leo, because hee taught that God assisted the See of Rome in decrees. For the like reason D. Downname reiected the authoritie of many holy Popes, and Martyrs of that Church, in her best dayes, when it was a Rule to all, accordinge to his Maiesties Censure, because (to vse his wordes) Diuers Bishops of Rome before the time of Socrates the Historian, consented to haue the primatie, ouer all other Churches; and that is the cheise scope of many of their epistles decretall. Yet this was as our Kinge hath told vs, when it was a Rule to all, and when no man might seperate himself from the doctrine of that Church. M. Perkins hath written thus: The Fathers haue spoken many things incommo-

Pag. 543.

Pag. 545.

546. 584.

594.

Wotton
des. of perk.

pag. 53.

Ormer.

pic. pag.

44.

Down. lib.

1. Antichr.

cap. 3. pag.

35. 36.

Conference

at Hampt.

pag. 75.

Perk. pro-

blem. pag.

4.

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Pag. 93. modiously of holy thinges. The auncient Fathers did
 94. syne in the Inuocation of Saints; yea, were guiltie
 Pag. 105. of sacriledge, such were Paulinus, Fortunatus, S.
 Pag. 184. Leo, S. Ephrem, S. Fulgentius, Petrus Damianus,
 Prosper, The auncient Fathers sometimes speake in-
 conveniently of the Article of Iustification. Some
 of the auncient Fathers (as Tertullian and Cyrilian) are
 Montanists; or at the leaste doe erre filibely, for
 Sutel. subu. making Confirmation a Sacrament. D. Sutcliffe
 pag. 5. Whoe before made so much shewe of reue-
 Pag. 8. rence to the Fathers, writeth thus; Meta-
 Pag. 9. phrastes is a lyinge pedant, writinge more yea then
 laues; Bede reporteth to many thinges by heare say,
 Add in a fabulous writer. The Historie of Kinge Lu-
 cin his conuersion (testified by so many autho-
 rities.) May well be parogoned, with the tales of
 Kinge arthure, Sir Tristram, and Lancelot Du-
 Lake. The Brittaines haue cause to detest the me-
 morie of Augustine: That holy Sainct syrnamed
 the Apostle of our nation for conuertinge
 Pag. 19. it. M. Ormerod is not onely at defiance with
 all Fathers, for teaching that Christ descen-
 ded to comforte the Patriarkes, and Fathers
 deade before him, but compareth, the Article
 and beleeve of Christs descending into Hell, for such
 purpose, to the fable of Hercules, fained to goe
 thither, and ferche from thence Thelew, Pegasus
 and Cerberus, the greate dogge of Hell, with
 three heades, as the poets Imagine. M. Middle-
 leton writeth thus: The credit of men is but a
 sandy foundation to builde vpon: Meaninge the
 holy primatiue Fathers of the Church: and
 scoffingly telling, that greate Sainct and
 Doctor,

Doctor, S. Epiphanius, that hee losse the booke of
the apostles Constitutions out of his bosome, which
hee cited Heres. 45. hee addeth of him thus:
I must craue leave to say of Epiphanius: many asser-
tions hee counted for Heresies, which were not Here-
sies: many assertions hee counted not Heresies, which
are Heresies: And all this, because hee con-
demneth diuers Protestant opinions of He-
relie, and iustificth the doctrine of the
Church of Rome, against them. Against S.
Dionysius the Arcopagite, for teaching prayer
for the deade, hee scoffeth in this manner:
Denys, his answere is shortheeld, yeadie to fall
backe. When S. Ambrose approueth Christs
reall presence in the blessed Sacrament, and
Transubstantiation: hee writeth of him thus:
hee is gullie of presumptuous, and desperate blasphemie.
At S. Chrysostome hee scoffeth, and tea-
cherh him, how hee should speake, because
hee teacherh the doctrine of prayer for the deade.
And vseth this mocke against him, callinge
it an apostolicall Tradition: well might Chrysostome
say, the Apostles knew what profite redounded to the
deade, by prayer for them: for himself knew not.
And thus in generall. The Fathers sometime
went beyonde the boundes of sobriety, in the doctrine
of chastitie: The Fathers are not fitt iudges to deter-
mine either of Priests marriage, or vowes of chastitie.
And for this doctrine, thus hee writeth of
S. Ambrose: That man hath the Apostaticall dog-
gon, the deuill dwelling in hym. And, so hee will send
Ambrose away with his Quietus: etc. Chrysostome
is so botte in his amplifications, that hee forgetts him-
self.

Pag. 45.

101. 101

101. 101

101. 101

101. 101

101. 101

101. 101

Middleton

sup. pag. 49.

49.

Pag. 61.

Pag. 64.

Pag. 66.

sup.

Middlet.

sup.

Pag. 133.

Pag. 134.

Midd. pag.

135.

Pag. 137.

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Pag. 132. self. Chrysostome in his vehemencie, goeth beyond
 measure in reprehendinge: and the Christians of his
 time in their lightnesse were beyond measure in
 vowing. The Canons which Epiphanius citeth against
 Preists mariadge, or married men to be made Preists,
 are apocryphall. Hee was too partiall affected in this
 matter. The auncient Fathers did erre. Augustine
 was a moste subtil disputer: yet a quick will soone
 falleth into contradiction. Neither is Hilary (how-
 soeuer the Romish Church hath made him a Saint)
 owne hastily to be receaued. Irenaeus, Hilary, and
 Epiphanius, (for teaching free will) are Pelagian
 Hereticks. Wee haue harde before what
 great respect in wordes the Protestant
 Bishop of Winchester, giueth to the auncient
 Fathers, yet by his owne confession, his
 owne Protestant Brethren charge him,
 with the contrary in these wordes: all this
 great shew of cleauing to the Fathers Iudgment, is
 but coloured in you. For in other points againe wee
 see when they speake not to your liking, the case is
 altered. You forsake the auncient, and learned Fa-
 thers. You contemne and despise them. You affirme
 against all the Fathers. You little regarde the sounde
 doctrine of the Fathers. And the same Protestant
 Bishop D. Bilson telleth vs, that these Protes-
 tants which haue thus written of him, doe
 for themselves lesse (if it may be) regarde
 those auncient learned Fathers: for writing
 against them, in this kinde, hee intitleth
 one Treatise thus: The defenders disuaine of the
 Fathers. Others: wrested, and truely falsified.
 And againe. They condemne all the Fathers,
 Groke,

Middleton
sup.

Pag. 141.

Pag. 143.

Pag. 144.

Pag. 156.

Pag. 161.

Pag. 179.

Pag. 180.

Bilsons

suru. pag.

84.

Pag. 85.

Pag. 98.

Bilson sup.

pag. 98.

pag. 274.

275. pref.

to the

Kings sup.

Greeke, and Latine, as conspiring against the truth, and perverting the scriptures. Therefore I conclude this Argument, by these Protestants, that the primative Fathers be not for their Religion, but wholly for the doctrine of the Church of Rome. And hereupon, (though needeles) I make a new argument against them, by themselves, in this manner: whosoever to make their Readers beleue, that the Fathers be for their cause, doe falselye them, corrupt, indignely and iniuriously handle them, clipp, shamfully corrupt them, greatly abuse, vntuely alledge, misquote, mayme, mistranslate, notably corrupt, Father falsehoods vppon them, peruert their true Arguments, disdayne, wrest, and lewdely falsify them, cannot iustely pretend, that they be for their Religion: But those English Protestants are by their owne testimonie, in this case: Therefore they cannot iustely pretend, that the Fathers be for their cause. The Maior proposition is evidently true. And the Minor is sufficiently proued before, by D. Bilson and other Protestant writers. To which I add affirmed, and publickly with priuiledge published, against D. Willes, who before hath so damnably sworne, that the Fathers be for the Religion of Protestants. *Parkes* M. *Parkes* in his booke dedicated to the gainst then Protestants Archbishop of Canterbury writ Lymboma- teth of him in these wordes: Her condemneth Six p. 170. all the ancient Fathers, for dreamers. Condemneth pag. 151.

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def. of 3. all the auncient Fathers, for dreamers. Condemneth
 108. sect. k. all the Fathers. Hee condemneth all learned and
 k. k. def. of godly diuines, for enemyes of Christs Crosse, and
 1. and 2. blasphemers of his passion. Hee iustifieth most wicked
 108. p. 2. 5. Hereticks, and condemneth most holy Fathers. Hee
 sect. 18. 21. falsely translateth, corrupteth, indignely handleth,
 pag. 181. greatly abuseth, vntrely alleadgeth, misquoteth,
 166. 101. def. of mayneth, mistranslateth, much abuseth, notably
 2. place corrupteth, &c. S. Augustine, Origen, S. Ambrose,
 sect. 10. 11. S. Chrysostome, S. Leo, S. Hierome, Tertullian, S.
 20. def. of Bernard, &c. Fathereth falsehoods vpon them, per-
 3. test. sect. urpeth their true Arguments, corrupteth their
 7. 12. 15. wordes. Hee teacheth vs further, that he
 16. &c. belyeeth Bellarmine, and Catholicke writers, deca-
 pag. 7. 10. uateth the world. Hee strangely peruertereth, belyereth,
 19. 20. 21. depraueeth, abuseth, much abuseth, falsifyeth holy
 22. 23. 24. scriptures. And the same D. Willet hath wri-
 25. def. of 3. test. sect. ten, and published with priuiledge also, as
 16 pag. 28. def. of 1. 2. fowle dealings, or more vile in his Iudg-
 3. 108. ment, and the Censure of the Protestant
 Approuers of his booke, of the same En-
 glish Protestant Author. The particulars
 are too many, grosse, and tedious, there-
 fore I will onely set downe the Title of his
 booke, to giue some coniecture of the con-
 tents in this kinde. It is stiled in these
 wordes. *Loidoromastix, that is a scourge for a*
Rayler: conteinng a full, and sufficient Answer,
vnto the vncristian Raylings, slanders, vntruthes,
and other iniuriouſ imputations; vented of late by one
Richard Parkes, Master of Artes, against the Author
of Lymbomastix, wherein three hundred Raylings,
errors, Contradictions, falsifications of Fathers, cor-
ruptions

Willet in
 Loydoro-
 mastix in
 the Title of
 it.

Richard Parkes, Master of Artes, against the Author
 of Lymbomastix, wherein three hundred Raylings,
 errors, Contradictions, falsifications of Fathers, cor-
 ruptions

ruptions of scripture, with other grosse ouersights, are observed out of the saide vncharitable discourse by *Andrieu Willet* Professor of diuinitie. Hitherto the onely Title of that Booke, published by a Professor of diuinitie, as hee termeth himself, and priuiledged by publicke allowance, of English Protestants. Therefore there is no shewe, either of probabilitie, or possibilitie, that the authoritie, and testimonies, of the holy, learned, and auntient Fathers, of the primatiue Church, should be for the Religion of these Protestants: when by their owne writings, it is directly condēned by them, whether wee examine their workes and authorities in particular, or when they were assembled in generall, or others generally cōfirmed Councils as demonstration is made by their owne Assertions. And by this it is euident, by these Protestants themselues, that their so termed Religion, is Hereticall, impious and damnable, and for such condemned in their owne Iudgments, by all generall and approued Rules, and growndes in diuinitie, The holy scriptures, sacred traditions, The Church of God, decrees, and sentence of the highest, and all Apostolicke Sees, generall, and other approued holy Councils, learned Fathers, and whatsoever can be pretended, to be a Iudge in these causes. So that not any one true Christian Consistorie, or Censure can be truely claymed, or cited for iustifying of their proceedings.

ceedings. Which is as much as can, and more then needeth to be alleadged, for condemninge of Heresie, or any error in Religion. Yet to leaue nothinge omitted, to satisfy these Protestants, in these questions, and recall them to the ynitie of the true Church of Christ, or from their sanadge crueltie of persecution. I will in the next, and second parte of this worke immediately following, make like demonstration by their owne writings, and authorities, published, allowed, or receaued amonge them, since the beginninge of the Raigne of our Soueraigne, Kinge Iames, in England. That in all the cheefest Controuerſies, of this time, in particular, The doctrine of the present Church of Rome, is onely orthodoxe, Catholicke, and true: And the Contrary of these Protestants, erroneous, Hereticall, and damnable.

Here endeth the first part of the generall grounds in Religion: and ensueth the second, of the particular Questions, berweene Catholicks, and Protestant, of England.

THE

THE
SECOND PART OF
ENGLISH PROTESTANTS
RECONTATION IN
MATTERS OF RELIGION.

CHAPTER I.

WHEREIN BY THE PRESENT
*English Protestant Writers, is proued
against Protestants, and their doctrine,
That the predestination of particular
men, cannot without particular Reuelation,
be certaynely knowne: much lesse
as a matter of faith.*



S amonge all Questions of
Religion, the eternall prede-
stination of men to be saued,
being from eternitie, in God,
can haue none before it in
duration; So in order lett vs
first entreate, and begin from thence: how
sare and certainly it may be knowne of
parti-

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particular mens preordination to glorie, in this worlde.

The holy Councell of Trent, aduertising all men with S. Paule, *to worke their saluation with feare and trembling*, hath thus defined of this secrett. So longe as wee lyue in this mortallitie, *no man ought so much to presume, of the hidden misterie of Gods Predestination, that he certainly determine himself to be in the number of the predestinate, as though it were true, that hee which is iustified, could either syn no more, or if hee shall syn, ought to promise to himself a certaine Amendement: for except by speciall reuelation it cannot be knowne, whom God hath chosen.* The like doctrine it concludeth against the predestinaries of this time, in the 15. and 16. canons, of the same session.

Philipp. 2.

v. 12.

Conc. Trid.

sess. 6. can.

12.

Can. 15.

16. sup.

See cap. 2.
infra.

The contradictorie of which Catholicke position, hath beene so fare and generally defended by Protestants: That it is as the principall and cheefest grownde of their Religion: That *as a man is iustified by faith, so this faith is that, which assureth him, that hee is iust, in grace and fauour with God, that hee cannot (at the leaste finally or totally) fall from grace: And so consequently that hee knoweth as a matter of faith, that hee is both iust, and predestinate: as will sufficiently appeare in the next chapter by English Protestants synce his maiesties entrance into England, the short time which I haue limited to dispute against them by themselues; what inconueniences, abuses, and iniquities, this inuention*

vention hath brought into the world, will in some sort appeare in this chapter, by their owne writings: and is so much knowne to all men, by lamentable experience, that I neede not to repeate it in this place. Wherefore I will onely confute this Protestant opinion by the present English Protestant writers, and thereby demonstrate the Catholicke doctrine of the cited sacred Councell, to be moste true, and religious, in this point, euen by their sentence.

Then first, concerning this proposition, I argue thus. No doctrine or opinion, which is a desperate doctrine, contrarie to diuinitie, and to the true doctrine of predestination, is or can be the true doctrine in this question: But the predestinarie Protestant doctrine, with assurednes of faith (without particular reuelation) that a man shall be saued, is thus desperate, contrarie to diuinitie and to the true doctrine of predestination: Therefore it neither is, nor can be the true doctrine.

To deny the *Maior* or first proposition, is blasphemie: because God, infinite, and immutable wisdom, cannot possibly commaunde, or reueale for truth, any such error, Therefore the first proposition being euidently true, The *Minor* or second proposition is authoritatyuely with English Protestants, concluded against this predestinarie opinion in the publicke Protestant

Conference
at Hamp-
ton court
pag. 29.

Conference at Hampton Court, before his Maiestie and with his allowance, in these words. *Verie manie in these dayes, negleeting holines of life, presume too much of persisting in grace; layeing all their Religion vppon predestination, If I shall be saued, I shall be saued, which is a desperate doctrine, contrarie to good diuinitie, and the true doctrine of predestination, wherein wee should reason rather ascēdendo, then discēdendo, thus: I liue in obedience to God, in loue my neighbour; I followe my vocation &c. Therefore I trust that God hath elected, and predestinated mee to saluation. Hitherto the consent of this English Protestant Conference: from whence it is manifest, that no certanitie, much lesse by faith, but onely a morall trust, or hope, according to the good life of man, can be had without reuelation, that wee are predestinate.*

Secondely supposing, which with the scripatures all Protestants graunt, that without grace by Christ, and persisting in it, no man can be saued: I Argue thus. No man that is vncertaine, whether hee shall fall from grace, can be certaine with certanitie of faith, that hee is predestinate, or shall be saued: But without particular Reuelation all men, Protestants, and others, be vncertaine, whether they shall fall from grace: Therefore no man without particular reuelation, is or can be certaine, hee is predestinate.

The Major proposition is certainly true.
And

Concerning Predestination. 211

And his Maiestie in the same cited Protestant Assembly, citing the place of St Paul before related, against the certaintie of predestination, concludeth the Minor of second proposition thus. Wee may fall from grace; and addeth: the doctrine of predestination should be handled with great discretion: which hee insinuateth the Protestants haue not done, and speaketh plainly of them in these words: The inferring of the necessitie of standing and persisting in grace is a desperate presumption. The like is taught more at large in other places of that conference: where it is also acknowledged, that present Iustification, or iustice is losse, by any mortall or greuous syn: which to be frequently committed by Protestants will appeare hereafter by their owne testimonies.

Conference at Hampton sup.

pag. 30.

Confer. sup.

pag. 41. 42.

43.

My third Argument is this: No doctrine that is pestilent, and scandalous, to all Churches, is, or can be true doctrine: But this predestinarie doctrine is such: Therefore neither is, nor can be true: The Maior is euident. The Minor is proued by the Protestant Relator of Religion, whose telleth vs, that Protestants in Germanie will rather returne to the Church of Rome, then admit this Protestant point of doctrine, which they call predestinarie pestilence: and addeth, that this with some others of their opinions, hath exceedingly scandalized all other Churches.

Relation of Religion cap. 45.

Cap. 48.

My fourth Argument is this. Nothing that is not reuealed of God, can be belceued

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with certaintie of faith, or with faith: But particular mens predestination is not reuealed of God: Therefore it cannot be by faith beleeued.

*Conell def.
of Hooker
pag. 59.*

The first proposition is evidently true: because Gods reuelation, or to be reuealed of him is the formall obiekt, or cause of beleeve, and true faith. The second proposition is thus proued, by D. Conell; whoe entreating of this greate question, hath these words. A curious searching into that will, which is not reuealed, serueth but to breede a contempt, of that, which is reuealed vnto vs. Man desireth rather to knowe, then to doe; nay to knowe, euen those things, which doe not concerne him, rather then to doe that, for the neglect whereof, hee must giue an accompt. From hence cometh it to passe, that what the schooles haue curiously sought out, concerning the nature of Gods will: the pulpits, nay the stalls of Artificers, haue vndertaken to decide them all. And prosecuting this question, hauing cited and approued the Catholicke distinctions of the will of God, into antecedent, consequent, of Gods good pleasure, and the signe of it: into a will absolute, conditionall &c. hee concludeth thus: God willeth all men to be saued. Whoe therefore that they are not it is not his decree, but their owne fault. Certainly saith S. Ambrose, hee willeth all men to be saued, if they will themselves: for hee that hath giuen a lawe to all, doubtles hath excluded none. Yf any Protestant will answere, (as many of them vnlearnedly holde.) That deduction from scripture, as they suppose maketh

*Pag. 62.
sup.*

*Wotts def.
of Perkins
pag. 467.
&c.*

maketh a matter of faith. I tell him with all learned dyuines, and in true diuinitie, that nothinge vncertaine, doubtfull, or fallible, can possibly make a matter of faith, which must of all assents in this world be moske certaine. But euery deduction from such supposed scripture, especially where neither the matter, man, his name, parson, or any thinge of him in particular is revealed, must needs be vncertaine, doubtfull, and fallible: Therefore it cannot make a matter and conclusion vnfallible and of faith. For the conclusion, in no syllogisme can be more certaine, then the premises, and fallible humane deduction, from, and by which it is concluded. But according to the Rule of Logicke, *Semper sequitur debiliorem partem*; allwayes followeth the weaker part. And the Maior is euident in it self before. The Minor is proued thus by Doctor Feild; *private Interpretation* (or *Feild pag. 226.* deduction) bindeth not. But true faith bindeth all men. And D. Couell expressly *Couell def. of Hooker pag. 8.* writeth the same, which I haue answered, and in these words. *Doctrines deriued are not the word of God.* But nothing, but the word of God, written or nor written, as is euident, maketh a matter of faith euen by Protestants.

The first Argument is framed thus: whatsoever is onely knowne of God, cannot be knowne, muche lesse with certaintie of faith by particular men. But par-

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icular mens predestination is onely knowne to God: Therefore not, to particular men, much lesse with certaintie of faith. The Major proposition is evidently true, the worde amply, being exclusive, and denying all others. The Minor proposition is thus testified, by D. Couell, in expresse words, God onely knoweth who are predestinate. And in an other place, thus: Mens predestination vnto life none can knowe, but God onely.

Couell def.
of Hooker
pag. 63.
and pag.
108.

The sixt Argument is: No doctrine that draweth from consideration, what concerneth mans saluation, and bringeth contempt of good works, is true: But this predestinatie opinion is such: Therefore not true.

The Minor is evidently true, euen in the doctrine of English Protestants, making in their square is self of their Religion: good workes to be necessarie to saluation, and the consideration of it also. The Minor is thus proued by D. Couell, If all men rightly considered in those actions, that concerne mans saluation, how farre wee are tyed, not onely in obedience, but for vs, to those things that are meanes to effect the same: few woulde haue bene so carelesly resolute, to contemne good workes, through an opinion of eternall election. By which sentence hee doth not onelie denie the Protestant certaintie, and securitie of predestination, but plainly teacheth, that good workes are the meanes to effect saluation. Then as the end cannot be obtained, without the meanes, that bringeth

Couell def.
of Hooker
pag. 107.
108.

Concerning Predestination. 215

vnto it: so it cannot be predestinate without such meanes, except God could, or should predestinate things to be, otherwise then they be, or can be, which is vnpossible.

The seuenth and last Argument in this question, may bee this. Noe man Ignorant of that whereuppon predestination, or the certaine knowledg thereof dependeth, can certainly know himself to bee predestinate: But all Protestants are ignorant of that; which is, whether they shall lyue and dye in good workes: Therefore noe Protestant is certaine of saluation.

The Maior is euident: And the Minor proved by the same Protestant Doctor in these wordes: *Eternall election includeth a subordination of means; without which wee are not actually brought to enioy what God secretly did intend: and therefore to builde vppon Gods election, yf wee keepe not ourselues to the wayes, which hee hath appointed for mee to walke in, is but a false deceauing vanitie: for all men notwithstanding their preordination vnto life (which none can knowe but God onely) are in the Apostles opinion, till they haue embraced the truth, but the children of wrathe, as well as others. And to manifest that this was the doctrine of the primitive church, by which these Protestants say they will be Iudged; D. Morton writeth in these wordes. *Veteres Patres fere omnes arbitrat^{is} sunt, predestinationis causam fuisse prauis hominum opera.* All moste all the auncient fathers did thinke that the good deeds of men foreseene, were the cause of predestination. And M^r. Wotton writeth*

Conell. sup.
pag. 108.

Morton A-
pol. part. 2.
pag. 223.

Wort's def. teth thus: wee acknowledge that the fault is wholly
of Perkins in every man, that is not saved. Therefore I con-
pag. 86. clude this question, that even by English
 Protestant Doctors, the doctrine of the Ro-
 mane Church in this is true: and that of the
 predestinarie Protestants is false, erroneous,
 and damnable.

CHAPTER II.

PROVETH BY THE SAME

*Protestants of England: That onely faith
 (much lesse the assuring faith of Prote-
 stants, neither doth, nor can iustifie.*



EXT Vnto this Question of pre-
 destination, lett vs entreate of
 that, which hath moſte and nea-
 rest connexion vnto it, mans lu-
 stification in this life: whether it be by the
 supposed assuring faith of Protestants, that
 a man is iustified and righteous as thy com-
 monly call it, or otherwise, by these writers.
 Of which matter the Councell of Trent
 first for Catholicks defineth thus: *It is necessa-*
rie to beleue syns neither are forgiven, neither were
 at any time forgiven, but freely by the mercie of God
 for Christ. And then addeth concerninge the
 presumptuous faith of Protestants (which
 it had before confuted) in this maner. If any
 man shall say, that iustifying faith is nothing els, but a
 confidence

codicil. trid.

ses. 4. can. 9.

Can. 12. sup

about Iustifying faith. 217
 confidence of Gods mercie, remitting syns for Christ,
 or that by that onely confidence, wee are iustified: lett
 him be Anathema.

Now that the ordinarie Protestant opi-
 nion hath been and still is, a man to be iu-
 stified by this onely kinde, of their supposed
 assuring faith, or confidence: as also that a
 man iustified cannot totally or finally fall from grace,
 is manifestly knowne vnto all acquainted
 with their doctrine, and this is often repea-
 red and allowed in their recited conference

at Hampton court. And these present Pro-
 testant writers with others. M. Wotton
 writeth thus: it is out of doubt, that assurance of
 saluatio by faith may and must be had. And againe.
 Falling from faith is vnpossible, And further thus.
 Wee hold it as vnpossible to lose charitie, as to lose
 faith. Hee which hath not both faith and charitie to
 the end, neuer had them. M. Powell speaketh
 thus: Euery one that is elect, is and ought to be assured
 of a full remission of his syns. The faithfull ought to be
 assured, they shall haue eternall life, and hee which de-
 nieth it, doth not beleue his Creede. To affirme that a
 man which is iustified, may fall from grace and be
 damned is not to beleue the Creede. It is blasphemy to
 say, a man truely iustified and sanctified, may totally
 and finally fall from grace. The Protestant Cate-
 chisme printed in the yeare of Christ 1609.
 thus defineth faith: Faith is a full assurance of
 my saluation in IESVS CHRIST alone.

This supposed, first I argue against these
 Protestants (and it is graunted by M. Anthony
 Maxey the Kings Chapleyne in his sermon

Confer. pag.
 41. 24. 30.
 Wotton def.
 of perk. pag.
 129. 134.
 279. 289.

Powell. l.
 Antichrist.
 pag. 508.
 712. &
 476.
 Pag. 712.
 & 518. sup.

Catechis.
 An. D.
 1609. pag.

35.
 Maxey
 Serm. 8.
 Ianuar.

before 1604.

before his maiestie) in this maner. Yf a man is, or may be suer, that hee is iust or iustified, and certaynely in grace, and cannot totally or finally fall away, hee is alsoe and may be suer that hee is predestinate: Because noe man perseuering and dyeing in grace, is or possibly can be damned: But noe man (as is proued by Protestants in the former chapter) without particular reuelation, is or can be certayne, that hee is predestinate: Therefore neither is, or can be so certaine of his Iustification, and perseuerance, yf hee were Iust, and could be soe assured of yr.

Secondly the same doctrine of the not certaintie of Iustification is confirmed and proued by Protestants, in their recited Conference, alleading from their booke of Articles, that the promises of God in scripture touching these things are generall. From which I argue thus: noe promise of God in generall doth make a reuelation particular to any priuate parson: But all promises of him, of these things, are onely generall: Therefore they can make noe reuelation in particular, or cause such faith of any priuate parson. Bothe propositions are proued before, and are evidently true: For noe priuate man by his humane deduction vncertaine. And subject to error, can possibly apply generall things vnto himself, with such assurednes, and vnfallible certaintie, as is, and of necessitie must be in faith, founded vpon the immediate Reuelation and word of God, which

which by noe power can be vncertaine or
doubtfull. For as these Protestant writers
have asserted ys before: Private Interpretation of Part. 1. cap.
deduction, as it is not the worde of God; so yt bindeth Interpret.
no man vnto it. Therefore it is not true faith, of scriptu-
but a most certaine folly; for D. Raynolds, 74.
D. Sutcliffe, D. Feild, D. Morton, or any Pro-
testant to beleue, that hee in particular is
Iuste, shall so perseuere, or is predestinate.
What not so much as the leaste memorie, or
mention of their particular predestination,
Iustice, or perseuerance, or name it self, is
once remembered in any Reuelation or
word of God, the onely Rule and ground
of faith.

Againe these Protestants that ascribe In-
stification to their supposed assuring faith,
doe also teache, that such faith and good workes
cannot be separated. So they haue agreed in
their reconfirmed canons. And also that
every greuous synne deuieth of grace, and iustification.
Then that this opinion of Protestants is not
true in this point, I further argue in this
manner. All Protestants, or others whatsoe-
uer, that be assured by faith; that they are
Iust; must likewise be as certaine assured,
that they haue good workes, sine in obedience to
God; toward vnder their neighbour, followe their voca-
tion; and so, void of all greuous synne, as they haue
taught vs before: But no Protestants will or
can truly affirme soe of themselves: There-
fore they neither are, nor can be certaine in
such manner, that they are Iust. The Maior is
euidens;

Artic. An.
Dom. 1562.
confirmed
in Can.
Reg. can. 5.
Conference
sup. pag. 41.

Conference
pag. 29.

eident; And for the *Minor* all men knowe they are in the contrary condition and state, that is in greate and generally greuous sins. And themselues freely and truly acknow-
*Conell mo-
dest exami-
nation pag.
144.*

ledge their most wicked and unfull lynes. First D. Couell telleth vs plainly, that *chari-
tie faileth in the Protestant Clergie*. Then that Protestant Clergie cannot by their owne doctrine be iust or justified by faith; for iustifying faith, as they teach, is not, where charitie faileth, or is not. And yet it is the Protestant cleargie which cheefely and principally patronizeth and defendeth that doctrine of onely faith assuring to Iustifie, and the others but as taught and instructed by them. Further, those Protestants that write against the puritans, as D. Bilson Protestant Bishop of Winchester, D. Conell, D. Surcliffe, M. Ormerode, M. Powell, M. Parkes with others commonly and vndoubtedly esteeme them, either as *Herricks, Schismatics*, or such as cannot be in state of grace: and the Puritans condemne as generally and absolutely the Protestants of the like, and other greate damnable syns, as I haue in other places entreated, and is knowne vnto all that haue perused their writings. Therefore I will onely at this time cyte the testimonie of M. Hall, who speaketh generally of all Protestants, Puritans or not Puritans: his words be these: *These are the daies whereof our Saviour Christ and his Apostles shal longe agoe fore prophesied, wherein charitie should waxe*

*Hall Romes
policies, in
prefat.*

colds,

colde; and faith should scarce appeare, wherein man should be slidebacke from Christ, and apostatise from his true Religion, wherein they shoulde be louers of themselves, conscious, cursed speakers, disobedient, vnthankfull, vnholie, truce breakers, false accusers, despisers of them that are good, Traytors, headie, high minded, louers of pleasure, more then lauers of God, hauing a shew of godlines, but haue denyed the power thereof; yea wherein men are become vsers, Newters, Temporisers, Atheists, the earth, the scable earth (hee there alludeth to an earth quake lately chaunceing as hee citeth) begins now to quauer, and to shake, as being ouer burdened with our syns, and to weake to beare the waight of our iniquities. Hitherto this Protestant preacher, in his more then vncharitable booke against Catholicks, witnesseth of his owne brethren in Religion, the English Protestants. Of the more then irreligious and prophane behauiour of their cleargie of English Protestants, in abuseing, falsifieing, & peruertering the holy Scriptures, Fathers, Councels, and all Authorities for Religion, I haue for this point sufficiently entreated before, to proue that they are not iust, or righteous, but most vniust and impious by their owne testimonie. What other syns they are defiled with, let their owne liues and the world censure: But suer I am they are not voide of all greuous sinnes, which they must be, if they be iustified and in grace: and such they must be in deed, before they knowe themselves to be such, except they can know that to be, which is not, as their

Prot. proof.
part. 1. c. 9.
cap. 8. &c.

their sharp wits would seeme to doe in this
and other questions of Religion.

Then seeing it is so apparant, that Protestants are not iust, either by their Imagined asseinge faith, or how soeuer: let vs further examine by these writers, and Protestant professors, whether it is in it self possible, that this supposed faith should Iustifie. The contrary whereof thus I demonstrate from their owne writings. All men that pretend to be iustified by this Imagined faith, must needs be iustified by some act or acts thereof: But no man is iustified by any act or acts thereof: Therefore no man is iustified by it.

Feild pag.

177.

The Maior is manifest. The Minor is thus pro-
ued by Protestants. First D. Feild with
others doth, and of necessitie must affirme,
that in this busines of their fantasied Iusti-
fication, their deuised faith hath twoe, and
onely twoe acts: One going before iustification,
teaching vs to pray, entreate God, and humble our-
selves, when wee are not iust: and this act as
hee acknowledgeth it to goe before Iustifi-
cation, so hee thus freely confesseth, that it
doth not iustifie. The second Act, as hee telleth
vs, doth followe Iustification, and so by no
possibilitie (because the cause cannot be
afret the effect caused by it) that is able to
iustifie: wherefore his owne words of this
Act of their inuented faith, be these: *Shee*
doth not actually iustifie, but findeth the thinge done.
Therefore seeing they teach, there be but
twoe acts in their new faith, the first, and
second

second re laste which admitt no more, and neither the one nor other, nor both together, (because they graunt there is no partiall influence or cooperation from them, to that purpose) dothe, doe, or can iustifie, there is no possibilitie of Iustification by such idle faith, for so two contradictories should be true: man is iustified by some act of faith: man is not iustified by any act of faith. Which in Logicke and nature is knowne to be vnpossible, and a stupide absurditie to affirme it. This matter is further proued by D. Couell: who reiecting Luthers opinion, in this question, graunterh a seperabilitie, of faith and workes, and that faith, as they commonly graunte, doth not iustifie. Then Iustification cannot possibly be by onely faith, which in an other treatise hee declareth by example in these words: *Faith is the fowndation of spirituall buylding of Gods howse, charitie the Roofe, without which the best are, but as howses vnrouered, that cannot longe continue.* Then iustification which is the Roofe of our spirituall buildinge in this world, is and must needs be the worke and buildinge of charitie, and not of faith alone. Which demonstratiuely is true by his graunt, that faith, and the works of charitie may be seperated: for they consent that without such works man is not iustified, therefore not possibly by this their Poeticall faith.

Further, both the present Protestant Archbishop of Canterbury D. George Abbot
against

*Couell def.
of Hooker
pag. 42.*

*Couell a-
gainst Bur-
ges pag.
148.*

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*Protest.
proof. part.
1. cap. 1.*

against D. Hill, and D. Feild also, doth often tell vs, that the Greeke Church is the true Church of Christ. Then supposing from my first chapter in the first part of this worke, by the graunt of the same D. Feild, D. Conell, D. Sutcliffe, M. Wotton, and M. Ormerod, that the direction thereof is to be followed, her Iudgment to be rested in, that it hath authoritie to commaund her children, the Iudgment of it, is a very speciall grownd of faith, supporting the truthe, as a pillar doth vnderpropp a building, is a diligent and true keeper of doctrines committed to her, chaungeth nothing, diminisheth nothing at any time, addeth nothing superfluous, looseth not her owne, vsurpeth not things belonging to others: and that there is no saluation, remission of syns, or hope of eternall life out of the Church. All which be the verie words of those laste cited Protestants related in that place. From which graunts thus I argue. No doctrine or opinion, that is a thinge moeste horrible, vnworthie any Christian, against the lawe of God, and light of nature, is, or can possibly be true: But the paradoxe of Protestants, that this their supposed onely faith doth iustifie is such: Therefore it neither is, or can be true. The Maior is evidently true, and to affirme the contrary is to denie all true Religion, and the Authoritie of God: for yf hee should, or could teach, or reueale to men to followe doctrine that is horrible, vnworthie a Christian, against his owne lawe, and naturall light, such doctrine could not be true,

be true, nor hee honored as God, but to be accompted a deceauer and seducer. The Minor or second proposition be the expresse words of the Greeke Church, so true, to be obeyd and followed in doctrine by these Protestants as before is cited. For Hieremias Patriarke of Constantinople cheef in that Church in his censure against Protestants vseth these words in this article: *The doctrine that onely faith doth iustifie, is a thinge moste horrible, vnworthie any Christian, against the lawe of God, and the light of nature.* Therefore these men mayntayning so horrible doctrine by the censure of the true Church, as they teach, and out of which, as they affirme before, *there is no saluation, remission of syns, or hope of eternall life,* are so farre from being iust, iustified, or to be saued by faith or any other meanes in their proceedings, that by their owne confession, they haue left vnto themselves, *no hope of eternall life, or saluation at all.*

*Hieremias
Patriar-
cha con-
stant in
censura
cap. 5.*

Moreouer I argue thus: Nothing which cannot be defended without graunting and mayntayninge, more new and straunge absurdities, and impossibilities, is or can be true doctrine: But this Protestant assertion, of their onely assuring faith the iustifying is such: therefore it neither is, nor can be true. The first proposition is evidently true, for euery truthe may, and is defended without any absurditie, or inconuenience: The seconde proposition is also manifestly

proued from D. Feild and others before:
 To whome I add M. Wotton, who labou-
 reing what hee can to defend this his
 forged faithes iustification, and answere
 that place of S. Paule: *How shall they call on hym;*
Rom. 10. in whome they doe not beleene: being vrged to
 proue that faith goeth before prayer and
 other good workes, without which they
 reach a man is not iustified: and which
 themselves vrge in a sence like to that, as
 they (thoughe vntruely) suppose, against
 prayer to Angells and Saints, in whome
 wee doe beleene: (yet the beleeuing,
 although not in them, that it is lawfull to
 pray to them, sufficeth in that case) hee
 maketh his supposed faith a very chime-
 ricall fiction, and no true reall thinge of that
 nature: but is forced to this absurditie, to
 say: *assuring faith, and prayer proceeding after*
of Perkins faith, be simul tempore, bothe together in the same
pag. 209. instant of time. Which is vnpossible, being di-
 uers distinct acts, specified from diuers
 obiects, produced by diuers powers and
 operations of the soule, one precedent
 going before, the other following and (to
 vse his owne words, *proceeding after.* There-
 fore by himself, except *before and after Prius &*
Posterius, be simul and simul tempore, together, and
together in tyme, which euery yonge logitian
 in Cambridge will tell him is moſte childish
 and absurde, both this his Answere is a
 new grosse absurditie, and that his former
 doctrine, that cannot be otherwise de-
 fended

fended is of like qualitie: which will more appeare in the next argument by this mans diuinitie also.

Therefore I argue further thus: Nothinge that wanteth assurednes, but hath doubteinge, and is not without doubt, can be a matter of faith: But this Protestant position, euen by their owne confession wanteth assurednes, hath doubting, and is not without doubt: Therefore it is no matter of faith, or true faith. The *Maior* or first proposition is so certainly true, that Protestants generally acknowledge (as the truth is) that nothing can be more cerryne and vndoubted then faith: for being grownded vpon the vnfallible word and Reuelation of God which it moste vndoubtedly cerryne, true, assured, and without all doubt vnpossible to be otherwise, if God be God and truthe it self, How can there be any place of doubt of any thinge of that nature? and therefore that common sayeing, *Dubius in fide est infidelis*, bee that doubteth in faith is an Infidell: so much as in him lyeth makeing God vnworthie to be beleued, is ordinarily allowed with Protestants. The *Minor* proposition is also proued by Protestants, and M. Wotton himself wittnesseth of this their Imagined faith in these wordes: Without doubt it is not. And againe in this maner: I may graunt the faithfull ordinarily are not assured of their saluation by such a faith, as hath no doubteing in it. And further thus; our faith is

Wotton def.
of Perkins
pag. 135.
152. pag.
161.

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not without some doubting, and our feeling not so strong, as it should, and may be. And they haue spoken so longe in defence of this their fantastickall faith, that they proued themselves nor to haue a sound and certayne faith of those things that of all others are moste generally beleued of all (excepting Atheists) that there is a God: for amonge Protestants the same Protestant faith, there be such doubts: *Whether there be a God, or no,* Wherefore M. Parkes a Protestant writer amonge them might iustly speake of his English fellowes in Religion, in this maner: *Herese and Infidelitie Ioyne and labour to subuert and ouerbrowe all grownds of Christian Religion.* Thus hee of these Protestants.

*Parkes
Apol. prof.*

Artic. 16.

Again I argue in this maner from the 16. article of their Religion. Where it is thus defined: *After wee haue receaued the holy Ghost wee may depart from grace, and fall into syn.* And after, it reacheth that true repentance procureth forgiveness of syn. Now this true repentance either goeth before, or followeth this their Imagined iustificing faith. If it goeth before this their faith, then that faith iustificieth not, because man is made iust before any Act of that applying faith is exercised. If this Repentance followeth, then againe that their supposed faith doth not iustifie, for by their owne doctrine a synner Impenitent is not iust. For theyr applying faith is to apply (as they say) the promises of Christ vnto vs, but Christ in scriptures is so farr from promising

misinge saluation to man impenitent, that hee promiserh and denowncerh damnation. That both these Acts should be together, is vnpossible, as I haue demonstrated against M. Worson, in the like case before. This is also proued by the Arguments concerning predestination, in the former chapter; for those Protestants which hold this Iustification by faith, defend also assurednes of predestination, teaching that euery one that is at any time iust, is predestinate, and so the one is as well knowne vnto them, as the other, and either of them a matter of faith with these men, Againe faith and hope be distinguished; *faith is the grownds of things to be hoped, Faith, Hope, Charitie, these thre.* But where there is assured faith to obtayne a thinge, or hauing a thinge, Hope is there euacuated. Againe: These Protestants with the scriptures graunt, that the iuste, and iustified are in heauen. But faith is not in heauen, being euacuated by beatificall vision, therefore Iustice is not by faith. Againe: faith is not discursyue; D. Feild writeth as truthe is, that *pruate Interpretations hynde not*; and D. Couell saith, *doctrines deriued are not the word of God*: then they are not matter of faith. But all these pretended faithes of these Protestants are onely their owne priuate interpretations, applications, and deriued doctrynes: for no scripture saith, that any one Protestant in particular, D. Willet, D. Powell, or other, is iustified,

Feild. pag. 226.

Couell def. of Hooker pag. 85.

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or shall be saued: Therefore no faith, much
lesse iustifying faith.

CHAPTER III.

*WHEREIN BY THESE PRE-
sent English Protestant writers, the Ca-
tholicke doctrine of Iustification by inhe-
rent grace, and Iustice, is proued against
the same Protestants, and their opinion.*



OW it will be no difficultie, for
a Christian man to beleue do-
ctrine of inherent grace, Iustice,
& iustification by good workes:
if hee will, as all Christians doe, are ought,
graunt and beleue any iustification at all.
For the contrary opinion of Protestants,
being euen by Protestants our Aduersaries
themselues confuted, that of the Catho-
licke Church must needs be true. In which
question the Councell of Trent for Catho-
licks defineth thus. If any shall say, a man is iu-
stified either by onely Imputation of the Iustice of
Christ, or the onely remission of syns, excluding grace,
and charitie, which is diffused in their hearts by the
holy Ghost, and is inherent, or that the grace whereby
wee are iustified, is onely the fauour of God, lett him
be Anathema. For prooue of which doctrine
euen by my contry Protestants, and to pro-
cure

*Concil.
Trid. sess.
6. cap. 11.*

cure their conformitie (as they ought) first
I argue thus.

Wheresocuer there be degrees of Inherent Iustice, and man more or lesse accordingly so iustified, there must needs be inherent Iustice, and iustification by it: But when a man is iustified, there be such degrees of inherent Iustice, and more or lesse iustification by it: Therefore there is iustification by inherent grace, and Iustice. The Major and first proposition is manifestly true: The second is proved by D. Feild: who *Feild pag.*
acknowledgeth the denyall of inherent 118.
grace, to be vntruthe, and is so farre ashamed of the Protestant opinion in this poynt, that he writeth thus. *Luther neuer denyeth inherent Righteousnes to be more in one, then in an other, and more in Mary the Mother of Christ, then in any other.* Then of necessitie there is inherent Iustice and grace in men iustified, and men be iustified by it, otherwise it is not iustice or righteousness, if it doth not make men iust and righteous: for being inherent as hee confesserh, it must needes denominate the subiect wherein it is, as all inherent and intrinsecall formes and qualities doe. Heate, colde, bewtie &c. make men and bodies wherein they be inherent, to be, and be called truly, hote, colde, bewtifull &c. And seeing in iust men there be degrees of this inherent grace, and Iustice, encrease and accesse of it, there must needs be inherent grace, and Iustice, for new

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degrees of encrease are not, where the thing encreased is not. Neither the comparative degree, (*more*) but where the positive is: No man or thing can be said to be better, sayrer, colder, hotter &c. then it was before, except before it was good, sayre, colde, hote &c.

Againe I argue in this maner: whatsoeuer is the cause of glorie and encrease thereof in heauen, is the cause of Iustice and Iustification, from which such glorie cometh: But inherent grace is the cause of glorie in heauen, and the differences thereof: Therefore it is the cause of iustification in earthe. The *Major* is evidently true: And the *Minor* is proued by D. Feild in these words: *From this Imparitie of Inherent righteousnes, it is, that there are so different degrees of Ioy and glory, found amonge the Saincts of God, that are in heauen.* Then seeing the difference and excesse of glorie, and Ioy, in heauen proceede from the imparitie of inherent righteousnes, or Iustice, and righteousnes or Iustice is the cause of glorie, inherent Righteousnes or Iustice must needs be that, by and for which wee are iustified in earth, and glorified in heauen.

Thirdly from the same Protestant Doctor I argue thus: All Iustice and glorie of man cometh either from inherent grace, or imputed: But not from imputed: Therefore from that which is inherent. The *Major* is euident: for all grace must needs be
inherent,

Feild pag.
116.

Concerning inherent Iustice. 233

inherent, or not inherent: and if not inherent it is by imputation, if any way at all. The second proposition is proued by D. Feild: who doth not onely renounce the error of equalitie of Ioyes, and rewards in heauen, taught by Iouinian, and seemeing to followe vpon the Protestant doctrine of Iustification and glory by imputation of righteousnes: but clearly also confesseth with Catholicks, & the recited Councell of Trent, Ioyes and reward in heauen for inherent Iustice, and not imputed righteousnes: his words be these: *That there is an equalitie of Ioyes, and reward in heauen, imputed to Iouinian, wee doe not hold.* Where his worde (*wee*) and plurall number proueth hee speaketh generally for Protestants. And concerninge the second hee writeth thus: *from imputed righteousnes no imparitie of Ioy can flowe.* Then seeinge the first sentēce grauntern an imparitie of Ioye and reward: and the second affirmeth, it cometh not from imputed righteousnes: The third and conclusion must needs be this: That bothe Ioy and reward in heauen, and their degrees, imparitie or inequalitye, proceede from inherent Iustice.

Feild pag. 140.

My next Argument is this: All grace wherewith mens soules in Sacraments, or otherwise be filled, and is infused into them, must needs be inherent: But grace of iustification and sanctification is such: Therefore man is iustified by inherent grace. The *Major* is euident, for fillinge and

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infusion, is by putting in of things, and not by imputation: for no such thing can fill any thing. The Minor is thus proued by D. Feild speakeing of children baptizid; and the like reason is of others. His words be these: *Children when they are adopted and made the sonnes of God, when they are iustified and sanctified, are filled with habits or potentiall habilities, of these vertues faith, hope, and loue.* The same doctrine hee teacheth in an other place to be cited hereafter, when I shall entreate of the grace and efficacie of Sacraments: where this Article will be more declared. For this time it is further confirmed by D. Couell who also in playne termes approueth habituall, and reall infusion of grace, and concerning iustification auoncherh thus: *The doctrine of Luther in this poynt was not vniustly called into question, by those of the Romane Church.* And seemeth to labour to reconcile that, which hee esteemeth the best opinion of Protestants in this matter, to that of the Church of Rome.

Further I argue thus: All that is a giuft of God a qualitie in the soule, an internall habite, and infused from God, is inherent: But the grace of iustification is such: Therefore it is inherent. The first proposition is manifestly true: the second is proued by M. Wotton in these words: *Grace is some giuft of God, which is a qualitie in the soule.* And a little after. *The habits of grace be infused from God.*

Lastly

Feild. pag.
179.

Feild l. 1.
c. 4. pag. 10.

Couell def.
of Hooker
pag. 114.

Pag. 40.
sup.

Wotton
def. of Perk.
pag. 81. 82.

Concerning inherent Iustice. 235

Lastely in this matter I reason thus :
whatsoever maketh euery true Christian to
be righteous in the sight of God, is true Iu-
stice: But Inherent grace maketh euery true
Christian righteous in the sight of God :
Therefore inherent grace is true Iustice.
The Maior is manifestly true: And the Minor
thus playnely proued by M. Wotton, in Wotton
these words: *Wee acknowledge euery true Chri- dof of*
stian to be righteous in the sight of God, by inherent Perk. pag.
Righteousnes. And answering for Protestants 12. pag.
and writing this for their acknowledgment 186.
in the plurall number would haue vs take it
for their common opinion, And thus Ca-
tholicke doctrine of inherent grace is di-
rectly and demonstratiuely proued to be
true euen by Protestants. And their deniall
thereof together with their conceipt of
impuratiue righteous, also by themselues
conuincd for false and erroneous. Which
is further confirmed by M. Higgons in his
Sermon at Paules Crosse, wherein speaking
of the iust, hee calleth them. *Parsons hauing Theoph.*
grace dwelling in them. And againe: *Wee haue in. Higg. Ser.*
herent righteousnes in our selues. Then seeing 3. marr.
formes inherent, doe, and must needs de- 1610. pag;
nominate the subiect, in which they inhere, 24.
and be subiected, as heate, cold, whitenes,
blacknes, and the like, are the true cause,
why those things in which they are subie-
cted, be named, and truely are things hott,
cold, white and blacke: so Iustice, inherent
and subiected (as these men tell vs) in the
soules

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Soules of men, must needs make them, both truly named, and truly and really, to be iust. And this is euident through all the theologicall vertues *faith, hope, and charitie* or loue of God (all one) as in other vertues. For as by prudence or wisdom a man is named, and truly is prudent, and wise; by temperance temperate, and so of the rest: So by theologicall vertues residing and inherent in vs, wee are named, and truly be, as their denomination, acts, and effects are. Of faith and beleife, wee are onely named, and are faithfull, and beleeing; by hope, hopefull or hopeinge; by charitie or loue of God, loueing of him, and keeping his commaundements, which is mans iustification, as M. Wotton shall be wittnes, in these his words: *Righteousnes saith Austin is nothinge els, but not to syn: not to syn, is to keepe the commaundements of the lawe: that is as himself presently expounds it. To doe none of those things, that are forbidden, and to doe all those things, that are commaunded. Therefore faith (though it be necessarily required) is not as Cambridg saith, the whole cause of iustification. Yet there is more hereafter of this matter.*

Wotton
def. of Perk.
pag. 175.

CHAP.

CHAPTER IIII.

WHEREIN THE CATHOLICK doctrine of the efficacie and validitie of good workes, done in grace, their meritt and reward is proued by these English Protestants.



CONCERNINGE the validitie, and efficacie of good workes, done in grace, sufficient to iustifie: the Doctrine of the Church of Rome to be holy and sincere in this matter, hath beene sufficiently proued by our contry Protestants, in the former chapters. But to take away all pretence of exception, I will a little more particularly speake of this Question: Wherein the Councell of Trent hath thus defined. *Eternall life is to be proposed to those, that worke well* *Concil.*
to the end, and trusting in God, both as a grace *Trid. sess.*
mercifully promised to the children of God by Iesus *6.*
Christ, and as a Reward by the promise of the same
God, faithfully to be rendered to their good deeds, and
meritts. And a little after, yeelding a reason,
for the dignitie and worthines of such good
workes, addeth thus: Christ Iesw himself as the
heade to the members and vine to the braunches, doth
continually inflowe vertue, anticipateth, accompanieth,
and followeth allwayes their good workes, and without
which

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which they could by no meanes, be gratefull, and meritorious to God. Hitherto the words of the Councell, for Catholicks. Now to proue how Protestants doe accommodate themselves to this doctrine, first I argue in this manner.

Good workes should haue iustified in the state of Innocencie if Adam had not fallen: Therefore they can iustifie being done in the state of grace, by Christ: The paritie and consequence is proued by the dignitie and value of Christs passion; and meritts, restoring for this purpose, that which wee loste in Adam. The Antecedent is iustified by D. Couell, who comparing the good workes of Christians by grace in Christ, repaying the fall of Adam, with workes in the state of Innocencie, writeth thus:

*Couell def.
of Hooker
pag. 40.*

Had Adam continued in his first estate, mans absolute Righteousnes, and integritie in all his actions, had beene the way of life to him, and to all his posteritie. And seeing this integritie in mans Actions, had tended but either to the keepinge of the precepts, or doeing workes of perfection, both which by Protestants here after be possible, this reason concludeth. Secondly I argue thus: whatsoever procureth pardon for sins doth iustifie: But good workes done in grace, procure pardon for sins: Therefore they iustifie. The first proposition is evidently true: for as nothing but syn maketh man vniust; so that which taketh it away, must needs leaue him iuste,

iuste. The second proposition is thus proued first by D. Couell writing in these words: *Good workes, Humiliation, Fasteinge, and Weeping are meanes to blott out syn.* And by D. Feild also in this maner: *Good workes done in grace procure pardon for synne.* Againe thus I argue: That which is able to iustifie perfectly, in the sight of God, and did iustifie Abraham, the Father of the true beleeuers, and iustified, doth also iustifie vs: But good workes are of that efficacie, and did iustifie Abraham, our Father: Therefore they iustifie vs his children. The Maior is manifestly true. For first both *that power and abilitie is in vayne which neuer is acted*, as that common grownde in learninge teacheth: and the Protestants make the maner of the iustifyinge of Abraham, a forme of our iustification. The second proposition is proued by M. Wotton, who speaketh thus in the name of Protestants: *Wee teache, that those that are in deede adjudged good workes, are able to iustifie a man perfectly in the presence of God, and to deserue euerlastinge life.* Whereby hee doth not onely teach iustification by workes of grace, but that they deserue euerlasteing life; but of this their worthines and meritt I will dispute hereafter. And the same M. Wotton in the same his defence of M. Perkins, writeth thus: *M. Perkins professeth that Abraham was iustified by workes, euen before God: not onely before men.* This a little before the same place. And for himself concerninge the iustifyinge of Abraham,

Couell def.
of Hooker
pag. 42.

Feild pag.
116.

Wotton
def. of
Perk. pag.
241. see
Wotton
pag. 174.
175. and
infra c. 5.

Wotton
sup. pag.
240.
Wotton
sup. pag.
203.

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Abraham, his words be these: *Abraham was iustified longe before God made him the promise, and before hee came out of the land of Chanaan. Which was before his faith so much vrged by Protestants in this question, was so commended.*

*Couell def.
of Hooker
pag. 42.*

Further I argue thus: Nothing that is error, is true doctrine: But the deniall of iustification by good workes, is error: Therefore not true doctrine. The *Maior* is evidently true: for trueth and error are opposites. The *Minor* is thus proued by D. Couell, whose words be these: *To say wee clayme nothing by any dutie wee doe, or any vertue wee finde in our selues, in the best construction, maketh but an harshe sounde, and discovereth the error, which they of the Church of Rome haue thought vs to holde. Where hee directly callerth that error, which the Romane Church hath charged Protestants with, in this question; and expresseth it to be, in extenuating good workes so farre, that they and vertue in vs were not sufficient Title to clayme reward for them of God: which could not be, except they were of a iustificing and deseruing nature and power.*

*Couell def.
of Hooker
pag. 42.*

Moreouer thus I reason: That which is the obternation of the lawe, is righteousness, and Iustice: But good workes done in grace at the obseruation of the lawe: Therefore they are righteousness and Iustice. The *Maior* is euident. The *Minor* is proued by the same Protestant Doctor in the same place, and

and in these wordes: Amongst creatures, in this world, onely mans observation of the lawe, of his nature is righteousness; onely mans transgression syn. Which might also be sufficient for an other Argument: for if onely transgression of the lawe, is synne, and vniustice; then good workes the keeping of the lawe, must needs be Iustice. And in an other place thus the same Author speaketh of prayer, a part of good workes: *Prayer is the best meanes both to testifie our dutifull affection, and moste effectually to obtayne, whatsoeuer wee wanting can desire at Gods hands.* D. Sutcliffe thus commendeth this good worke. *By prayers wee obtaine remission of sins. By prayers wee obtayne Gods grace.* And yet it is euident euen in Protestants doctrine, that they which haue remission of syns, and Gods grace, are iust, and righteous, in their phrase of speakeinge.

Now that good deeds done in grace are also meritorious, thus I argue: Whatsoeuer is rewarded, rewardable, bindeth an other to giue for it, was by antiquitie, and now also properly called meritt, is meritorious: But good workes done in grace, are such: Therefore they are meritorious. The Maior is euident: And the Minor thus proued first by D. Couell which speaketh thus: That workes of perfection to which wee are not bownde, haue greater reward, then keeping of the precepts. Then bothe the one and other must needs haue their reward, the one

Q greate,

Couell modest. examinat. pag. 176.

Sutcliffe ag. D. Kellison pag. 72. 73.

Good deeds done in grace, meritorious, by English Protestants

Couell def. of Hooker pag. 51. 52.

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greate, and the other greater: and consequently be so meretortious, and deserueing; for euen in our vulgare language, and proprietic of speache, reward is not but where deserueing is; signifyeing a Retribution or payeing againe for a thinge. Againe the same Protestant Doctor writeth thus in playne termes: Rewards doe allwayes presuppose such duties performed as are rewardable. It was the phrase of Antiquitie to call our vertuous attaynment by the way of merit. The phrase of the Latine doth properly make one to merit of an other, and as it were to binde him to him, who doth any thinge which pleaseth, and delighteth him, for whome it is done. Which sufficiently proueth that second proposition. And from this graunt, this matter is thus, further demonstrated by their Articles to which they haue, all subscribed, where it is thus defined: good workes which are the fruites offaith, ar pleaseing and acceptable to God in Christ. Vppon which words, good workes doe please God, their publick glosse is in these words: God hath commaunded them to be done, and requireth righteousness, not onely outward of the body, but also inward of the mynde, and hath appointed for the vertuous, and godly, rewards both in this life, and in the world to come, and to the wicked punishments, spirituall, corporall, and of body and soule, eternall in the pitt of Hell: And for this doctrine cite these scriptures: Matth. 5. 16. Ioh. 15. 12. Phil. 2. 14. &c. 1. Thess. 4. 3. &c. 2. Tim. 2. 19. Iames 2. Matth. 5. 22. 26. &c. And all these Protestant Confessions, Heluetia. Basile, Boheme, Fraunce Belgia, Ausburge,

*Conell sup.
pag. 40. 44.*

*Articl. of
Relig.*

Articl. 12.

*Rogers in
art. 12.
pr. pos 1.
pag. 53.*

Ausburge, Saxonie, Wittemb. Sueue. Therefore wee need not be doubtfull of it, by Protestant proceedings.

But to make it further, and without all exception, moſte apparantly true: I further argue in this maner. That which was taught by the true primatiue Church in this point, is true doctrine: But meritt of good workes was then taught by it: Therefore it is true doctrine. The maior is euident before. And the Minor is proued thus, by these Protestants. D. Morton from Caluyn acknowledgeth, that the word meritt was vsed of the Auncient Fathers, in obtaining rewarde. D. Couell assureth vs thus: Diuers both of the Greeke, and Latine Church, taught freewill, meritts, and inuocation of Saints, as Catholicks doe. D. Sutcliffe telleth vs, that within the first 600. yeares (time of truth with him and other Protestants) the doctrine of meritts and good deeds was taught. And M. Wotton acknowledgeng that the auncient Fathers vsed the name of meritt, in this question concludeth thus: The doctrine of meritts, as it was held and taught by the auncient Christians, wee acknowledge, and embrace. Therefore seeing Protestants (as M. Wotton generally vndertaketh in their name) acknowledg for true the doctrine of the Fathers concerning meritts, and (as before by Protestants) the Fathers and the present Romane Church agree in this poynt, Protestants also must subscribe vnto them. And not to make these Protestants singular in this con-

Wotton
apolog part
1. pag 275.
276.

Couell mo-
dest. exam.
pag. 120.
Sutcliffe sub
uers. pag.
50.

Wotton
def. of
Perk. pag.
339.

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*Bell tryall
of the new
Religion
cap. 9.*

sent, I will add M. Bell to their number: hee writeth thus: True it is, I freely graunt, that the holy Fathers doe often vse the word, meritt, and doe often call the workes of the faithfull, meretoriow. And doth not onely yeeld; that, to be worthie, and meretoriow, is all one, but that such workes of the faithfull, are rewarded with heauen. I Argue againe in this order: workes that are rewarded in heauen, may or ought to be done in respect of reward, and bringe a speciall worthines vnto the workers of them, are meretorious: But the good deeds of Christians done in grace, be such: Therefore they are meretorious: The Maior is euident before, both by the description of reward, by the graunt of Protestants, and in respect that M. Bell last cited, hath assured vs, that, to be worthie, and to be meretoriow, is all one. The Minor is thus proued: first M.

*Ormerod
paganopa-
pis. pag. 53.*

Ormerode writeth thus: You (meaning Catholicks) doe notoriously slaunder vs (Protestants) beareing the world in hand; wee teach that none ought to doe good in respect of reward, be it knowne vnto you, wee are farre from teaching, that a man ought not to doe good in respect of reward. M.

*Wotton
def. of
Perk. pag.
302. pag.
334.*

Wotton hath these words: God will reward the leaste good worke of any of his children. And agayne: They that are iustified, shall haue a speciall worthynes in themselues, when they shall come to receaue their inheritance, because they shall be truly, and fully sanctified. Where not onely a reward is graunted to good workes, but that they make the doers of them meritinge, and
worthy

worthy of their eternall inheritance, and that this worthynes is caused by grace, and Iustice whereby they are iustified, and bringe forth workes, of such worthe, value, and deserueinge.

And to cleare further this name of reward, which some of them would violently wrest from the true and proper meaneing thereof in this question: Thus I argue againe: whatsoeuer is so effectuell, that reward, or stipend cannot be denyed vnto it, without iniustice, is meretorious: But good workes done in grace, are such: Therefore they are meretorious. The *Maior* is manifest, for that which is due by iustice, is due by Title and worthines: for the proper act and office of Iustice is, to render to euery one his owne, and due. The *Minor* is thus proued by M. Wotton, who entreateing of the crowne of Iustice, which accordinge vnto S. Paules doctrine, God as a iust iudge is to render, writeth thus: S. Paule reckons vp his good seruices: and good reason: for the reward is not due to any by promise, but to them that doe good workes. For els what should be rewarded? But why should it be called a crowne of Iustice? because it is giuen to the iust, according to their iust works. And in that respect God is called a iust iudge, in giueing this crowne: because hee giues good for good. And againe: wee wholly subscribe to S. Augustine, that God cannot but reward our good workes, because of his promise, and because they are such, for the substance of them, as hee hath enioyned: and so (as I haue saide often) in

Wotton
of Perkins
pag. 337.
338.
2. Timoth.
4. v. 8.
Wotton
sup. pag.
339.
generall

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generall Iustice, they that doe well, must haue well.

Lastely in this Question I argue thus:
That which deserueth condigne, or
worthie reward, is meretorious. But good
deeds done in grace, be such: Therefore
they are meritorious. The *Major* is euident;
because *Meritum ex condigno*, Meritt by con-
dignitie, is the greatest, and that which hath
beene moſte impugned by *Protestants*. The
Minor is concluded by his maiestie, in his
approbation of the *Accidence*, before the
Grammar, vsually taught in England: where
speakeing of schoolemasters deseruings, for
the teacheing, and instruction of children,
his regall and resolute sentence, for this
matter, is vttered in these words: *you shall*
deserue of almighty God condigne rewards. Where
both deserueing, which is meritt, and the
reward to be condigne, is testified. And
thus much, for this question, out of their
priuate Authors and Doctōrs, Now lett vs
cite somewhat, out of their publick Theater.

*Approbat.
of the Ac-
cidence
inis.*

*Theater of
greate Bri-
tan pag.
342.*

In which they deliuer vnto vs first the
common opinion of that primatiue age of
Christianitie in this point, generally in these
termes: *It is not to be wondered at in that these*
times, the holy Acts of men, which no doubt were
many, and the habitt of monkes, the accounted holy
garments of humilitie, were so meritoriously
respected and reputed in the deuoute hartes of the
Religeous. Where wee see, that this doctrine
of the meritt of good workes, was so ge-
nerall, and vniuersall, that no man might
wonder

wonder at it: Their reason shall, be answered in his proper place; Therefore seeing this vniuersall doctrine of meritts, was in that vnspotted tyme of the Church, as these men haue often graunted, it may be wondered at, with what colour, or pretence of trueth, these men against their owne Rule, and Iudgment should now deny it, or bringe it into question. Especially seeing they assigne through all their workes, this cause of meritt and satisfaction to haue giuen the cheife grownd, and originall, to so many holy, and Religious fowndations, in England, to meritt and procure pardon of God, to satisfy for the syns of themselues, the fownders, their friends, Ancesters, and posterities. As wee may vnderstand by these few Examples, which they propose vnto vs in this order: *Oswy Kinge of Northumberland* Theat. pag. 338. n. 2. hauing cruelly slayne Kinge Oswyne of Deirans, in that place afterward for satisfaction of so heynous an offence, a monastery was built, as vponlike occasions, many the like fowndations were layde. And of him againe (partly cited in an other place:) *This Kinge Oswy hauing raygned 28. yeares falling sicke, stroke with remorse for the death of good Kinge Oswyne, and the blood which hee had spilt, vowed a pilgrimadge to Rome. So they describe vnto vs, K. Wlfbere his workes of satisfaction, in building Churches, and monasteryes, for his Murthering, or Martyringe his sonnes Wlfald and Ruffin. And againe: Ethelbert of Kent in fowndinge S. Paules Church in London, in his* Pag. 338. n. 8. Pag. 339. n. 3. Pag. 302. n. 4.

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charter hath these wordes: Ethelbert Rex Deo inspirante pro anima sua Remedio, dedit Episcopo Miletot terram &c. Ethelbert Kinge by Gods Inspiration, for remedy of his soule hath giuen to Bishop Miletus the land called Tulingham for the Monastery of S. Paule. And againe: Kinge Ethelbald liuing a wicked life being reprehended by the epistle of Boniface an English man, and Archtishop of Meniz, in repentance released and priuiledged the Church from all tributes to himself, and built the Abbey of Crowland in Lincolneshire, for the pacifyinge of Gods wrathe towards his syns. And againe: Kinge Offa in testimonie of his Repentance, for the blood hee had spilt, hee gaue the tenth part of all his goods vnto the Church men, and vnto the poore. At Bathe hee also built an other Monastery, and in Warwickshire a Church, where the adioyninge towne, from it and him beareth the name Offa Church. In greate deuotion hee went to Rome, where hee made his Kingdome subiect to a Tribute then called Peter peace, afterwards Rome-scot. In honor of S. Albane, and in repentance of his syns ouer against Verolamium in the place then called Holmehurst where that Proto-martyr of Brittain for the constant profession of Christ, loste his beade, Offa built a magnificent Monastery, endoweinge it with lands and rich reuenues for the mayntenance of an hundred monkes. And thus againe: King Ethelstan hauing consented to his brother Edwyne's death, repented the same; for besides his seuen yeares penance voluntarily vndergone, to pacify the ghost of his betrayed brother, hee built the two monasteries of Middleton, and Michelnesse, goeing into the North against the Danes,

Pag. 343.
n. 4.

Pag. 345.

Pag. 363.

Pag. 364.

Danes, as hee was a man much deuoted to godward, turned aside to visit the Tombe of S. Iohn of Beuerley, where earnestly praying for his prosperous success, for want of richer iuells, there offered his knife, voweing that if hee returned, hee would redeeme it with a worthie pryce. Which as they tell vs, hee truely performed, though they mention not, what it was. But to putt vs out of doubt, that both this doctrine of Meritt, and satisfaction, and the execution of it, by such meritorious good deeds, was both gratefull, and pleaseing to God, and honorable with all good men, first they testifie of this laste recited Kinge in these wordes: relating of a straunge miracle wrought by him, thus they add: The enemyes by craft and sublety comeing to his campe, hee awakeing boldly rushing vppon his enemyes, putt them backe with the death of fyue petty Kings, twelue Dukes, and well neare of the whole Army. Hee ioyned Northumberland to the rest of his Monarchie, and returninge to Beuerly redeemed his owne knife. His dominion was the largest that any Saxon before him had enioyed, and his fame the greatest with all forreyne princes, who sought his friendship both with loue and alliance by matching with his scisters, and presenting him with rich and rare presents: for Hugh Kinge of Fraunce besides other inestimable Iuells, sent him the sword of Constantine the greate, in the hilt whereof, all couered with gold, was one of the nayles that fastened Christ to the crosse, and of the speare, and crowne of thornes. Before him they make Kinge Elfred the most worthie, and after him, Kinge Edward a Saint,

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Saint, and yet make them bothe in doctrine and practise of meritt, and meritorious workes to be renowned. Of the first they write in this maner: *Elfred the fourth sonne of Kinge Ethelwolfe and ladie Osburge his wife, a child of fyue yeares old, was sent very honorably attended to the cite of Rome, where Leo then Bishop confirmed him, was his godfather at confirmation, and anoynted him to the expectation of a Kingedome: growne in yeares hee grewe so in discretion, magnanimitie, and fauour of all men, that in the successiue*

Pag. 357.

Raignes of his three elder brethren, hee ruled as a viceroy, or secondary Kinge vnder euery of them, and after them at the last succeeded in the English monarchye: Hee was a moste worthie prince. Gurmund or Garthurne the danish Kinge with thirtie of his cheife nobilitie came to conditions with Kinge Elfred, and are christened. His buildings were many, bothe

Pag. 359.

to Gods seruice, and other publicke vse, as at Edelingsey a Monastery, at Winchester a new Minster, and at Shastesbury a howse of Nunnes, wherein hee made his daughter Ethelgeda the Abbesse. His other holy workes and meritorious deeds are to many to be remembred in this place; but

Pag. 359.

sup. n. 25.

28.

the vertues of this prince are matchable to any, that euer raigned before him, and exceed the moste, that euer raigned after him, both in seruice of God &c. Concerninge K. Edward surnamed the Confessor, it would be to tedious to make recitall, but of parte of his holy vertues, and meritorious workes, in this place I onely add from these men: The 40000. poulds yearely of Dane

guilt

guilt was remitted by him, payed for 40. yeares continuance, out of the lands of all, except onely the cleargye, because (say our auntient lawes, the Kings reposed more confidence in the prayers of holy Church, then in the power of Armes. His words of Q. Editha his wife openly vppon his death bedd were: shee was his wife, but in secret embraceings as his scister. K. Edward (and his successors after) miraculously cureth the disease called struma, now the Kings euill, with other propheticall and heauenly guifts hee was endowed. Hee vowed a pilgrimadge to Hierusalem, for dischargd whereof hee built the Church of Westminster &c. These Protestants conclusion of him is this: Kinge Edward a prince of much vertue and integritie of life, raigned with such Iustice and pietie, that hee obtrayned the venerable name of Saint, and vnto posterities is distinguished from other Edwards, by the, adiunct, Confessor. ô how happy were it, if either Catholicks, or Protestants could truly write so much of Protestant princes, neither frends to the doctrine or faouours of exercise, of meritts, and meritorious deeds. Therefore the vniuersitie of Cambridge, by their owne Doctores were ouerseene, to say: Wee bould charitie to be no concurring cause of iustification with faith. Yet somewhat more of this matter, is, conteyned in the next chapter.

CHAPTER V.

*WHEREIN IS PROVED BY
these English Protestants, that the com-
maundements of God are possible to be
kept by grace: may, and ought so to be
kept.*

*Concil.
Trid sess. 6.
can. 11.*



CONCERNINGE the keeping of
Gods commaundements, The
Councell of Trent hath thus de-
fined. No man ought to vse that teme-
rarious saying, and condemned by the
Fathers, vnder Anathema, that the precepts of God
are vnpossible to be kept of a man iustified; for God
doth not commaunde vnpossible things, but commaun-
ding doth admonish, both to doe what thou canst, and
to aske, what thou canst not doe, and doth help that
thou mayest be able to doe, whose commaundements
are not heauie, whose yoke is sweete, and burden
light, for they which are the children of God, doe loue,
and they which loue him, as himself wittnesseth, keepe
his sayings. Hitherto the Councell of Trent,
for the doctrine of the Romane Church:
now that the English Protestants by their
owne writings, are, or ought to be of the
same opinion, in this question, thus I
argue.

Whatsoever all Christians Iustely vowe
to keepe and performe, that in all true
doctrine

about keeping the commaundements. 253

doctrine they are able to keepe, and performe: But by the opinion of English Protestants, all Christians vowe to keepe the commaundements: Therefore they may, and must keepe them. The *Maior* is manifest by Protestants, graunteing with the holy scriptures, and Fathers, that iust vowes be both of things possible, and must be kept: for if the iust promise of man to man bindeth, how much more a iust promise to God, which is a vowe obligatory and byndeing? The *Minor* is proued by the publicke Protestant English communion booke, reconfirmed by his Maiesties authoritie: which both teacheth, that *wee are bounde to keepe the commaundements, and all that are baptized vowe to doe it.* Then seeing all English Protestants, doe either sweare, or subscribe vnto, and dayly followe and execute the doctrine, and prescription of that their authenticall *Rituall*, and *Directorie*, as they cannot by their oath or subscription deny it without periury or denyall of their faith: so by the rule it self, they committ sacriledge in reiecting that doctrine.

Secondly I argue thus: All things that are of necessitie to bee obserued, or kept of men, in Religion, are possible: But the commaundements are of necessitie to be obserued, and kept: Therefore they are possible. The *Maior* is so evidently true, that if it were false, all Christians of necessitie must be damned, and none saued, not beeing able
to doe

*Communion Booke
tit. chate-
chisme, and
tit. publicke
Baptisme.
§. well be-
loued
friends.*

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tit. chate-
chisme, and
tit. publicke
Baptisme.
§. wellbe-
loured
friends.*

*Hieremias
patriarch.
constant.
censur. cap.
5.*

*Feild sup.
part. 1. cap.
1.*

*Sutcliff ag.
D. Kellison
pag. 74. 91.*

to doe that which of necessitie they must doe, or els not be saved, but damned. The *Minor* is proued by the present Protestant Archbishops of Canterbury, and D. Feilds allowed Greeke Church: which censureth thus: *The commaundements of God of necessitie are to be obserued.* Therefore if they would deny their comunion Booke it self, which before hath proued ibe same, for vowes iustly made are of necessitie to be kept: yet if D. Feild and such will be members of their allowed true Church, they must be of this opinion: & I the rather hope so, because, D. Feild with others say: *out of the Church there is no saluation.* Thirdly that doctrine which is so absurde, that by Protestants opinion, no man teacheth it, is not true: But this of the vnpossibilitie to keepe the commaundements is such: Therefore it is not true. The *Major* is manifest: The *Minor* is made as manifest by these words of D. Sutcliff: *No man doth teach, that the commaundements are absolutely, and simply vnpossible.* Therefore they may be kept.

Further I argue thus: All that graunt the doctrine of the Church of Rome (expressed before out of the *Councell of Trent*) to be true in this point, and that God exacteth of vs to keepe the commaundements, must needs graunt the possibilitie, to doe it, and consent herein with Catholickes: But English Protestants doe, or must doe so: Therefore they must graunt this possibilitie, and consent

about keeping the commaundements. 255
sent to Catholicks. The Maior is evidently
true: The Minor is proued by D. Couell thus: Couell def.
The Church of Romes opinion is true concerning of Hooker
committing or auoyding syn. And agayne: God pag. 55. 58.
exalteth wee should keepe all the commaundements. Pag. 57.
And further in these words: If wee be not our-
selues wantinge, though wee cannot auoyde all syns:
yet wee may, and shall auoide all greate and pre-
sumptuous syns. And to make this matter more
cleare, if it needed, hee addeth: Because S. Pag. 58.
Iames saith, hee that keepeth the whole lawe, and sup.
offendeth in one, is guiltie of all: some thought, all syns
to be imputed to him, that committed any one: But S.
Iames onely telleth to vs, that God exalteth a keeping
of them all. This then is the Conclusion, that though no
man be without all syn, yet many are without many
presumptuous syns, which trough prayers, and good
meanes they auoyde. What these men teach of
veniall syns, and the distinction of them
from mortall, and greuous syns, agreeable
to Catholicke doctrine, I shall entreate
hereafter: In the meane tyme further I
argue thus. If true charitie such as keepeth
the commaundements, may be had in this
life, them they may be kept: But such
charitie may be had in this life: Therefore
the commaundements, may be kept. The
first proposition is evidently true: for the
sufficient cause beeing putt, the effect must
needs be possible, otherwise the cause were
not sufficient, contrary to our supposition: Wotton def.
The Minor is thus proued by M. Wotton of Perkins
writcing in this maner: True charitie, though pag. 15.
not

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not perfect, may be had in this life, and by it the commandements of God may be, and are kept, though not perfectly. Therefore (which hee graunteth in expresse words) the commandements both may, and be kept. Therefore may be kept, for things vnpossible neither are, nor can be done. *ad impossibilia non est potentia*: Ther is no power to things vnpossible. And the same Protestant writer, speakeing of inherent Iustice writeth thus: Neither doe wee (Protestants) deny, that this inherent Righteousnes is such, as might enable vs to keepe the lawe, and shall when it is perfect. Righteousnes sayth Austin is nothing els but not to syn: not to synne, is to keepe the commandements of the lawe: That is as himself presently expownds it, to doe none of those things that are forbidden, and to doe all those things that are commaunded. To him I may add D. Barlow Protestant late Bishop of Lincolne; who relateth two things which may serue this purpose: The first is how princes haue the greatest Temptations & are moeste vnlikely by that meanes to keepe the commandements, and keepe themselues from greate syns: his words be these: Kings haue many occasions, which may allure the to syn, especially hauing that priuiledge in scripture, whether *ex gratia* or *de facto*: whether by exemption from God, or feare of men: that no man may say vnto them, why doe you thus. And the second thing concerning keeping the commandements, and lyueing without greate synne, hee writeth of Queene Elizabeth (no more confirmed in grace then other princes

Wotton
sup. pag.
174. 175.

Barlowe
Answ. to a
name lesse
Cath. pag.
304.

princes for any thinge hee writeth, or any man can coniecture) in these words: *Queene Elizabeth neuer in her life committed helish crime.* Therefore if shee a princeesse, and Queene, by this mans testimonie (though I take it not as a reuelation) liueing in that dangerous state of those of her ranke, by his Iudgment before, neuer committed any synne deserueing Hell, I hope hee will, or must graunt, that by his Iudgment, others not in such case of dawnger, and some of them also that be of that place, may lyue without syns hellish, as if they commit any in their life, may don penance for them, keepe the commandements, and be saved. And thus much of this matter: And I hope a full discharge of the scruple of the *Vniuersitie of Cambridge*, in their last question, by their owne learned Doctors and professors.

Barlowe
sup. pag.
73.

Can. 7. sup.

CHAP.



CHAPTER VI.

WHEREIN THE CATHOLICKE
doctrine of free will in man, is proved by
these English Protestant writers

Concil.
Trid. sess. 6.
can. 1.



H^E Councell of Trent for Catho-
licks, entreareing of the fall of
man, by the syn of Adam, hath
thus declared in this Question.
Men were so much the servants of syn, and vnder the
power of the deuil, and death, that not onely the
gentiles by the strength of nature, but neither the
Iewes by the letter of the lawe of Moses, could be deli-
uered, or rise from thence, although free will was
not extinguished, but weakened in power, and decli-
ned in them. And thus againe: The beginninge of
iustification in them, that be of discretion, is to be
taken from God, by Iesu Christ, by grace preuenting,
that is from his calling, by the which when they had
no meritts, they are called: That they which were
auerted from God by syns, by his excitatige and
helpeing grace, to conuert them, are disposed to their
iustification, freely assenting to the same grace, and
cooperating: So that God touching the hart of man, by
the illumination of the holy Ghost, neither man himself
doth nothing at all, receauing that inspiration, when
hee may abiect it, neither not withstanding without
the grace of God, can moue himself to Iustice, before
him, by his free will: Wherevppon in holy scripture it
is said,

Can. 5. sup.

is said, be you converted to mee, and I will be converted to you; These are admitted of our freedom: when we answer, A Lord convert us to thee, and we shall be converted, we confesse we are prevented by the grace of God. Hitherto that holy Councell, which I have related more at large, in regard that many Protestants have (and I feare sometimes voluntarily) mistaken and reported the doctrine of the Romane Church in this Question. And after this, the same sacred Councell defineth against the enemies of free will, in this manner, if any man shall say, that the free will of man, after the syn of adam, is lost and extinct, let him be anathema. Now let us heare, how these English Protestant writers will agree with this Catholike sentence. In which matter thus I argue, Where there is freedom in will, from coercion, and necessity, there is free will: But in mans will after the fall of adam, is this freedom. Therefore in him there is free will. The Maior is evident by Protestants granting such freedom to make free will. The Minor is proved by D. Couell writing thus: Notwithstanding all the worlds opinion of humane nature, by the fall of adam, Ignorance, malice, Concupiscence, and infirmities, yet the will is free from necessity, and coercion, though not from miserie and infirmities. Where hee doth moste playnely teache a freedom of the will from syn: for where no necessity and coercion is, there must needs be libertie and

Zachar. 1.

Psal. 84.

Concil.
Trid. (sup.
sess. 6. can.
6.

Couell def.
of Hooker
pag. 35.

freedome: and in the will freedome in it,
 and free will. And to make Protestants
 agree with the recited Councell of Trent in
 this matter, thus hee speaketh againe in
 their name: In supernaturall things we say, the
 will of man hath not obtained grace by freedome, but
 freedome by grace. Meaning that by the grace
 of Christ man is made free, & doe all duties,
 in supernaturall and religious affaires, of
 themselves above the naturall power. Be-
 fore is assisted by spiriual and super-
 naturall help and grace. And concerning
 the naturall power it selfe before the com-
 ming of grace, hee speaketh in this manner:
 There is in the will of man, naturally that freedome,
 whereby it is apt to take or refuse any particular
 object, whatsoever, beinge presented unto it. And
 from hence I argue further in this order.

That without which mans actions are
 neither good, nor euill, must needs be
 graunted. But free will in man, is such:
 Therefore it must needs be graunted. The
 Major is euident: for if mens actions were
 neither good nor euill, there could be no
 reward for vertue, because nothing should
 be vertue, where nothing is good; nor
 punishment for syn, because nothing could
 be syn, where nothing could be euill. The
 Minor is proued by D. Couell, who ascribeth
 to this freedome of mans will, the goodnes
 and malice of humane actions, as if hee
 would say, if man had not freedome, and
 libertie of will, his Actions could not be
 prayed

prayed for good: nor condemned for euill:
his words be these: *All the vnforced Actions of
men, are voluntarie: and all voluntary actions, tending
to their end, haue choice: and all choice presupposeth
the knowledge of some cause, wherefore wee make it:*
And therefore it is no absurditie, to thinke, that all
actions of men, endued with the vse of reason, are ge-
nerally either good, or euill. Where wee may see,
what a creature man is made by them that
deny free will vnto him, that euen in Pro-
testants Iudgments, by that denyall, not
onely his actions (as before) be neither
vice, or vertue: and himself thereby de-
riued of the power of choice and election, is
denyed to be a reasonable creature, and
proued by their owne deductions, to be a
beaste: and wholly mortall.

Againe I argue thus: All that graunt, and
acknowledge the truthe, of the doctrine of
the schoolemen, and of the Church of
Rome in this poynt, and further, that man
hath libertie to vertue, and vice, must needs
graunt free will in man: But these English
Protestant writers following, graunt these
things: Therefore they must graunt free
will in man. The Maior is both too manifest,
and copious: The Minor is proued by these
Protestant citations, D. Couell writing of
the fall of man in Adam, setteth downe
his opinion in this order: *Wee must needs con-
fesse, that by syn wee haue loste much: who is now able
to comprehend all that wee should? But wee dare not
affirme, that wee haue loste all, who euen in this blin-*

Couell sup.
def. of
Hooker pag
49. 30.

Line 3
22. 229

Couell def.
of Hooker
pag. 34.

does, is able to see some things, and in this weakenes, strong enough, without the light of supernaturall assisting grace, to treade out those pathes of morall vertues, which haue not onely great vse, in humane societie, but are also not altogether of a nature oppositely different from mans saluation. And further thus hee writeth: Though syn hath giuen (as the scholemen obserue) foure wounds vnto our nature; Ignorance, Malice, Concupiscence, and Infirmirie: the first in the vnderstanding, the second in the will, the thirde in our desiring appetite, the laste in the Insaible: yet the will is free from necessitie, and coaction, though not from miserie, and Infirmirie. For (as S. Bernard saith) there is a threefold freedome, from necessitie, from syn, from misery; the first of nature, the seconde of grace, the third of glorie. In the first from the bondadge of coaction, the will is free in it owne nature, and hath power ouer it selfe. In the seconde, the will is not free, but freed from the bondadge of syn. And in the third it is freed from the seruitude of corruption. Now that freedome, by which the will of man is named free, is the first onely. And therefore wee dare say, that the wicked, who haue not the two laste, (being captiues to syn in this life, and to misery in the life to come) yet for all this, want not the freedome of will. And to make playne demonstration, that in this question hee ioyneth with the Church of Rome: as hee hath before followed the scholemen in generall, cheefest Agents and foretops of poperye (as they are called by Protestants before, so in particular hee appealeth to the Authoritie of Petrus Lombardus, Master of the Sentences,

Conell sup.
pag. 35.

Part. 1. cap.
2.
Conell sup.
def. pag.
35. 36. 37.

tences. To Albertus, Bonaventura, Scotus, S. Thomas &c. For decision hereof. Whose opinion to be the same with the present Catholicke Church no man can make question. To this man I add the fore-named approuers of the Greeke Church to be the true Church, D. Abbot the present Protestant Archbishop of Canterbury D. Feild &c. For this Greeke Church censureth in these words: *Man hath free will to eternall saluation. And againe: Vertue and vyce be in the power and choyce of man. Wee may auoide all syns. It is against the nature of things, that to be esteemed vertue, which a man doth by necessity. For euerye vertuous action must proceede from the libertie of the will.*

I argue further thus: That which was the doctrine of the primatiue Church in this poynt, is true: But to graunt free will was the doctrine thereof: Therefore it is true. Both the *Maier* and Minor be proued before. The *Maier* in the first part and this also. The minor in the 4. chapter before out of D. Couell and D. Sutcliff. And so nothing in this argument requireth prooffe any further. Therefore I make this new argument. All men graunting vnto man, libertie to syn, or, not to syn, to be saued, or not to be saued, must needs graunt free will in man, as Catholicks doe: But the Protestants following graunt such libertie, and freedom to man: Therefore they graunt vnto him free will, as Catholicks doe. The *Maier* is manifest: and the *Minor* thus proued by

*Hieremias
Patriarch.
constant.
Censur.
cap. 18. 4.
19.*

*Part. 1. cap.
9. part. 2. c.
4.
Censur. mod.
examinat.
pag. 120.
Sutcliff.
subu. pag.
50.*

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Wotton M. Wotton, who defendeing M. Perkins,
def. of Perk. comparing a synner out of grace, to a
pag. 67. prisoner; addeth thus for himself: *Hee*
pag. 68. *that is chayned by syn, may chuse whether hee*
will doe such an Action; or no. And againe
thus: Libertie in the state of grace, to will
spirituall good, wee thankfully acknowledge. And
sup. pag. further in these words: *A man may with bold*
35. *himself from breaking into grosse syns. Wee deny not,*
that it is in the power of men, to make choyce of life.
pag. 86. *Wee acknowledg that the fault is in every man, that*
pag. 88. *is not saved.*

I Argue further: That which true Rely-
 gion doth not denye, and was consented
 vnto, by the primatiue Church, is not to be
 denyed for true: But the doctrine of free
 will in man is such: therefore not to be
 denyed for true. The Major is manifest. And
 the Minor both confirmed by D. Couell and
 D. Sutcliff: and now proued by M. Wotton,
 who both confesseth, that the ancient Fathers
 in the primatiue time consented with Catholicks, in
 this question: And concludeth thus: Wee
 say with Austin both in words and meaning,
 that true Religion neither denyes free will, either to
 a good, or bad life.

My laste Argument against all English
 Protestants is from their owne publick de-
 cree, and framed thus. Whosoever by their
 owne publicke decree, and subscription in
 Religion; agree with the Councell of
 Trent, in this question, doe graunt free
 will: But all English Protestants be, or
 ought

Wotton
def. of Perk.
pag. 88.

sup. pag.
90.

Distinction of precepts and counsailes. 165
ought to be such: Therefore they graunt
free will. The maior is manifest by the re-
cited degree of the Councell. The Minor is
thus demonstratiuely proued: for the Booke
of the Articles of their Religion (as be-
fore) confirmed by his Maiestie, to which
all Ministers haue subscribed, or so ought
to doe, by their owne proceedings, doth
reach them thus: The condition of man after the *Artic. 10.*
fall of Adam is such, that hee cannot turne, and pre- of Religion.
pare himself by his owne naturall strength, and good
workes, to faith, and calling vpon God: Wherefore
wee haue no power to doe good workes, pleasant, and
acceptable to God, without the grace of God pro-
uenient vs, that wee may haue a good will, and
working with vs, when wee haue that good will.
Then with the Councell of Trent it suppo-
seth, that by grace man is made free euen
to supernaturall things: and before grace is
by nature free. And this is sufficient for
this Question.

R 5

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CHAPTER VII.

WHEREIN THE CATHOLICKE doctrine, of the distinction betweene precepts, and counsayls, and how they binde, is proued by these English Protestant writers.



THE common doctrine as well of the Church of Rome, teaching a distinction betweene precepts, and counsayles, the necessitie of the one, & not the other, as also the contrary generally taught by Protestants, are sufficiently knowne to all, acquainted with the controuerfies of this time; wherefore without needles repetition further, to proue that these English Protestant writers, doe or by their owne writings ought to agree, and consent to Catholicks in this question, Thus I argue, and but breifly, because it is so playnely yeilded vnto, by these men.

All that consent with the *Romane* Church, in this question, graunt this distinction of precepts and counsayles, as it doth: But these English Protestants accompted learned writers, amonge which are cited hereafter, doe so consent with the *Romane* Church: Therefore they graunt, or ought
by

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by their doctrine to graunt this distinction of precepts, and counsayles. The Major is manifest: The Minor is proued by these Protestant Doctors. First D. Feild confesseth in Feild. pag. thus: *Besides precepts many things were deliuered* 241.

by the way of counsayle, and aduise onely to the Churches. Secondly I may add: all those which before haue graunted vnto vs, that the commaundements of God may be kept, the denyall of this distinction and doctrine, being but an accidentarie, and subordinate error, defended, to vphold that falsehood, that the commaundements are not possible to be obserued: wherefore, I will thirdly cite D. Couell a man playnely deliuering his owne consent, and of his fellow Protestants also, so farre as hee can allowe their Religion, in this matter: his words be these.

Precepts and Counsailes haue this difference, that the Couell def. one is of absolute necessitie, The other left vnto our of Hooker free election. To cast away wholly the things of the pag. 51. *world, is no precept of necessitie, but an aduise of* pag. 52.

greater perfection. Hee that obeyeth not a precept, is guiltie of deserved punishment: but hee that faileth of these counsayles, onely wanteth without syn, that measure of perfection. For it is not a fault, nor to voue, but to voue, and performe is praise. Hee that performeth the one, shall haue greater glory, but hee that faileth of the other, (without repentance) shall haue certayne punishment. Neither is it said, saith S. Augustine, as thou shalt not commit adultery, thou shalt not kill: So thou shalt not marrye, for those are exacted, this is offered. This if it be done, is prayed:

Those

Those unless they be done, are punished. For saith S. Hierome, where it is, but a advise, there is left a freedom: But where there is a precept, there is a

324 325 necessity. Precepts are common to all: counsailes to

the perfections of some fewe. The precept being observed hath a Reward, being not observed a punishment: But a counsaile or advise, not observed hath no punishment: and being observed hath a greater reward. And yeelding, as it were a reason, why, according to my former assertion, some Protestants and others, have denyed

Couell sup.

this doctrine, hee adderth thus: In these points all have not holden the same opinions; some thought these counsailes to be of the same necessity with precepts: as those Hereticks called Apostolici, others esteemed them as things indifferent. Others as things forbidden, which error is accused by some of our Adversaries, to be an opinion of our Church. There is

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328 329

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none of any second Iudgment in our Church, which doth not thinke, that willinge povertie, humble obedience, and true chastitie, are things very commendable, and doe bringe with them great advantage, to the true perfection of a Christian life. By these wee doe more, then without these wee should. And before he maketh a longe discourse, how the states of povertie, chastitie, and obedience, belonge to these perfections: Which is also euident in his words recited.

Couell sup.

pag. 50. 51.

Wherefore out of this graunts thus I argue againe: what soever Catholicke doctrine is so certaine, and allowed, that it is warranted by the word of God, the lawe of reason, by S. Augustine, S. Hierome,

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the

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the primitive Church, and denyed by no Protestant Iudgment, by Protestant testimonies, that without all doubt is true: But this Catholicke doctrine is such, so allowed and warranted: I therefore it is true. The *Minor* is without all question true: for those Rules of true doctrine, the worde of God, primitive Church &c. Neither in Catholicke or Protestant proceedings can decrease. The *Minor* is proued by the very words of the Protestant Doctors before cited. Therefore I will conclude with this Argument following.

Whosoever Church, or congregation, granteth so many workes, and states of perfection as before they have accompted, Penance, Chaſtite, and Obedience, and yet in life and execution do not practice any one of them in any condition, company, fraternitie, or congregation, in any one place or country in so long time, as Protestant hath Raigned, but spoiled, abandoned, persecuted, or ouerthrowne all Monasteries, houses and communities living in such perfection, neither is, nor can be the true, and perfect Church and spouse of Christ; but that which proceedeth in the contrary course: But the Church or congregations of Protestants are in this case, as all men knowe, and the Romane Catholicke Church in the contrary disposition and state. Therefore the Protestant Religion is not true, but onely the Catholicke.

How

How holy and Religious this our Kingdome hath bene in this high degree of sanctitie, in tymes of Catholicke Religion, how many hundreds of Monasteries were founded to such purpose, how many glorious Kings, Queens, and Princes, forsakinge their Kingedomes, Diadems, and Honors, have embraced this state of perfection, in chastitie, povertie, and obedience, and became Monkes and Nunnnes, may in sort be gathered out of the Protestant date *thence*, where you shall finde the number to greate to be cited: I will onely alledge their words in one place to give some

*T. ent. of
gr. Britan.
pag. 305. n.
16. 17.*

triall of it, which are these: Not onely priests and lay men vowed and performed pilgrimages; to Rome. But Kings, Queens, and Bishops also did the like. So greate a devotion was in their hearts, and so holy a Reverence held they of the place. King Egbert succeeded his uncle Ceolnoth in the Kingdome ruling with peace and piety twenty years: he foresooke the world, and bore himself a monke, as diuers other Kings in those dayes had done; as Inab, Ethelred,

Pag. 17.

*25. 37. 47.
298. 301.
308. 338.
351. 360.*

Kentred, Sigebert, Sebbi, Offa, Cronulph &c. Some of the Queenes were these: *Q. Aelfrith*, Guthburge, Elenner, and so, Quimburge, Eathburge, Eue, Seaburge, Ethelburge, Guthburge, Oswith, Kinsworth Ethelwulf, Alfride, Eanleda, Erminbild, Ethelwulf, Edgiva, Elsgine, with others. The examples of the sonnes and daughters of Kings, with such greate princes, would requier a volume to give them due remembrance. I will onely recite two or three relations,

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relations, from these Protestants, how honorably these works of perfection with their vows were then esteemed, and how barbarous a thinge it was then, to violate them. They write of Kinge Etheldred in these words: The remorse of conscience for the blood hee had spilt, and the places of Oratoryes by him destroyed (besides his Incurfions into an other mans Right) stricke so deepe a wounde into Kinge Etheldreds breast, that ever hee bethought him what recompence to make. First then building a goodly Monastery at Bradney, and that moste fruitesfull seated in the countie of Lincoln, thought that not sufficient to wash away the scarrs of his foule offence, but determined in himself to forsake the world, for that was the terme attributed to the monasticall life. But such was the Religion then taught, and the golden zeale of the good princes then reigninge, whose workes haue manifested their vertues, to posteritie, and faith in Christ, the saluation of their soules, in whose paradise wee leave them, and Etheldred to his deuout intent: who to reconcile himself first vnto Kenred, bequeathed the Crowne solely to him, although hee had a sonne capable thereof: then putting on the habit of Religion, became himself a monke in his owne monastery of Bradney where hee liued in a regular life the terme of twelue yeares, and therein lastely died Abbot of the place, when hee had reigned 30. yeares. Chelred the sonne and heire apparent of this Kinge Etheldred, entered into Religion, when hee was of sufficient yeares to haue succeeded his Father in the Kingedome. Of the miraculous victory of Kinge Osway by his vowe to dedicate his daughter

pag. 341.
n. 4

pag. 341.
n. 6.

daughter to Christ in perpetual virginitie,
 they write in this maner. Penda the merclesse
 Pag. 338. Pagan Kinge, invading Kinge Oswy refusing all
 n. 4. 5. luells and offers of peace, Kinge Oswy seeketh help of
 God by prayer. And with such zeale as was then em-
 braced, vowed his yonge daughter Elsted to be conse-
 crated in perpetuall virginite to him, with 12 farmes
 and their lands, to the erection, and mayntenance of a
 monastery: And his enemies army beinge thirtie
 times hu and of well appointed and old tryed souldyers,
 Penda losse his life, with discomfiture of all his mer-
 can power. Of Ethelwald sonne of Ethelbert
 thus they write: He entereth now rebellion, and
 besides the alleageance due to his prince, in sacrile-
 gedus maner brake the helts of holy Church, in
 deflowering, and taking a virginist to wife. But fearing
 the Army of K. Edward had in the night withborne
 (which hee had taken) and his Nunne adue sizeringe
 to the Danes in Northumberland. Where wee se
 that this point of Protestant doctrine is by
 their owne sentence, sacriledge, a breaking
 of the helts of holy Church. Joining it
 self against God and contry, with Rebellion
 and infidelitie. And a thinge though vsed
 by Infidells, yet a monster and seldome hard
 of amonge Christians: for of those Infidell
 Pag. 354. Danes they add in these words: Hungar and
 cap. 35. n. Hubba began with fier and sworde to lay all waste
 5. before them spareing neither parson, sexe, nor age.
 The places respected for publick good, and sacred
 temples consecrated onely to God, which all other Ty-
 rants haue forborne, the sauadge men as the earthes
 destroyers cast downe, and trampled vnder their pro-
 phane

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phane secte : amonge which for note were the goodly Monasteries of Bradney, Crowland, Peterborough. Ely, and Huntington, all layed in leuell with the ground, and their votaries aswell the Nunnes as the Monkes, murdered with their inhumane and merciless swords : to auoide whose barbarous pollutions, the chaste Nunnes of Coldingham deformed themselves to their lasciuious eyes, by cutting of their vpper lipps and noses : but to euerlasting remembrance they remayne moste fayre and well beseeming faces of puer virgins. Then if the glory, and honor of such vowes, workes of perfection, their vowers, votarists, and professors are so greate, and estimable with God, and good men euen in the Iudgment of these Protestants. And those that haue (though but in small things in respect of these Protestants) afflicted and persecuted them, are worse then tyrants, sauadge men, earthe destroyers and prophane; what is become of those Protestants that destroyed so many hundreds of holy Temples, Monasteries, and places consecrated to God, which all other tyrants haue forborne? And what hope can be to these, that lyue, persisting in those stepps of their forerunners, and dayly adding new, and more afflictions to the sacred Preists, and holy professors of that Religion, and perfection therin? God of his infinite mercy graunt them true penance, and turne away his so much deserued vengeance, from this nation : And that as these men haue much exceeded the Infidell Danes in offendinge,

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*Theat of
gr. Britt.
pag. 391.
392.*

so they may in some kinde imitate them in satisfaction and repentinge: for they themselves in this Theater are wittnes, that their greatest Kinge Canutus (whome I chuse to exemplify in) for satisfaction of such his syns. Went on pilgrimadge to Rome to visit the sepulchre of S. Peter and Paule. Built many Churches and Abbeyes, greatly reuerenced S. Benet (whose Monasteryes were so persecuted) hee offered vp his crowne vppon the Martyrs S. Edmunds Tombe. Most rich and royall Iewells hee gaue to the Church of Winchester, whereof one is recorded to be a crosse worth as much as the whole reueneue of England amounted to in one yeare. Hee set his crowne, on the heade of the picture of our Sauour on the crosse, at Winchester, neuer weaeringe it more. Vnto Countrey hee gaue the Arme of Saint Augustine the Doctor: which hee bought at Papia, in his returne from Rome, and for which hee payed an hundred Talents of syluer, and one of gold. With his owne hands hee did help to remoue the body of Saint Alphegus at the translation of it from London to Canterbury, whome the Danes (not withstanding his Archiepiscopall and sacred calling) before had martyred at Grenewich. Gunhilda daughter of this Kinge, and Emma his wife, was the first wife of Henry 3. Romane Emperor, her surpassing bewtie bredd in the Emperour Ielousy of her Incontinencie, the matter to be tryed by combatt, her champion was her page, but a youth brought out of England, against a gyantlike man, but the page cutt of his heade. The Emperesse refuseth the Emperors bedd, and tooke the holy vayle of a Nanne in Flaunders where shee spent the

*Pag. 393.
n. 24,*

Distinction of precepts and counsayles. 273
the rest of her life. O how happy had it beene,
for K. Henry 8. and his daughter Q. Eliza-
beth, themselves, for vs, and all posterities
in England, if as in synninge they imitated
and exceeded the vnbeleeuering Danes, so
in repenting and satisfaction they had
beene Imitators of their pietie.

CHAPTER VIII.

*WHEREIN THE CATHOLICKE
doctrine, of the distinction betweene
mortall and veniall syns is proued by
these Protestant writers.*



IN this Question thus I
breefely make demonstra-
tion, for the Catholicke do-
ctrine, by these Protestants:
All men that graunre, and
doe not deny this difference
of syns, some to be mortall, depriuing of
grace, others veniall, not depryueing of it,
but consisting with it, doe graunt this di-
stinction, and doe, or ought to agree with
Catholicks therein: But these English Pro-
testant Doctors, and writers doe thus: The-
refore they doe, or ought to agree with
Catholicks therein. The *Major* is euident:
For as matters of faith may neuer (without
that greate horrible offence, of deniall of a

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mans faith) be denyed, so they ought according to the obligation, and durie of some tymes professing our faith, be also some tymes confessed: But the rest of the Maior which is sufficient in this argument is expressly affirmed, and the Minor thus proued.

*Conference
pag. 41.*

First the publick Protestant Conference at Hampton Court, assureth vs thus: Amonge syns some be greuow, or mortall, which depriue of grace, others veniall, or which doe consist with grace. Which is the same which the Church of Rome teacheth, in this Question. And D.

*Feild pag.
116.*

Feild entreateinge of this matter, writeth thus in the name generally of Protestants: Wee doe not denye the distinction of veniall and mortall syns, but doe thinke, that some syns are rightly sayde to be mortall, and some veniall: some doe exclude grace, out of that man in which they are sownde, and so leaue him in a state, wherein hee hath nothinge in himself, that can or will procure him pardon: others doe not so farre preuaile, as to bannish grace.

*Couell def.
of Hooker
pag. 96.*

D. Couell disputing against the Heresies, of English Puritane Protestants, vseth these words: Your three false conclusions, seeme to establish a threefold error, contrary to the doctrine of all Churches, that are accompted Christian. First, that all syn, is but one syn. Secondly that all syns are equall. Thirdly that all syns are vnited. The first making no diuision of the kindes of syn; the second no distinction, of the qualities of syn; and the third no difference in committing synne. Against these wee say, (and wee hope warranted by truthe) that syns are of diuers kinds: of diuers degrees: of diuers natures.

From

From which, thus I argue againe.

Whatsoever doctrine, is contrary to the doctrine of all Churches accounted Christian, is erroneous, and in the contrary to that, which is warranted by truthe, is not true: But that Protestant doctrine, which denieth the diuers kynds, degrees, and natures of syns, is such: Therefore it is not true. The *Maior* is manifest: for true doctrine cannot be contrary to all Christian Churches, to truthe, nor can be erroneous, opposite to truthe. The *Minor* is expressly in playne words, proued by D. Couell before, who maketh it so odious, that in his opinion, none accompted, or to be accompted a Christian will defend it. And the same doctrine of distinction of syns thus hee confirmeth in these wordes: *It is not all one, to be a Couell def. foote, and a rodd wide. And therefore the lawe that of Hooker forbad but one thinge (thow shalt not kill) forbad* *Pag. 57. 58.* *three things, as Christ expowndeth it; Anger to thy Brother: to call him foole: to offer him violence: these hauing euerye one as their seuerall degrees, so their seuerall punishment. This Heresie then wee leane to his first Authors Iouinian, and the rest.*

From which sentence thus I argue againe: Nothing that is Heresie, and was for such condemned in the Heretick Iouinian, and others for such, can be true doctrine: But this Protestant puritane doctrine here confuted by D. Couell in his Iudgment is such: Therefore it cannot be true. The *Maior* is euident: for true doctrine,

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and Heresie, be contrary. The Minor is
proued in the last Protestant citation. La-
stely I argue thus.

*Relation of
Religion
cap. 48.*

That doctrine which hath scandalized
all Churches, and leaueth many followers
of that Religion, wherein it is taught, ill
satisfied, cannot be true; But the doctrine of
diuers Protestants in this question, is such:
Therefore it cannot be true. The Maior is
evident, for truthe cannot scandalize all
Churches, nor leaue the Professors ill satis-
fied. The Minor is proued by the Protestant
Relator of Religion, who entreating of this,
and other such Protestant paradoxes, writeth
thus: Touching the eternall decrees of God, the qua-
lities of mans nature, the vse of workes, some of their
chiefe Authors haue scandalized all other Churches
withall, yea and many of their owne to rest verie ill
satisfied. Therefore the former Catholicke
doctrine in this poynt is true, and Orthodoxe,
euen by these Protestants. Which shall suf-
fice in this question, perhaps not so gene-
rally receaued by English Protestants, espe-
cially in the Articles of their Religion: to
which they haue subscribed.

CHAP.

CHAPTER IX.

*WHERE THE DOCTRINE OF
the Romane Church concerninge the vse
and reuerence of holy Imadges, is proued
by these English Protestant writers.*

NEXT vnto these Questions, so
nearely concerninge the Inter-
nall sanctitie, Iustice, and sancti-
fication of man: I would willin-
gly giue contentment to my
contry Protestants, from their owne Do-
ctors, and Professors in Religion, in those
Articles which they moste dislike in the
Romane Church. Wherefore as is it suffici-
ently knowne, that the Protestant Relator of
Religion, is by his profession in his writing
both a professed Enemy vnto Catholicks,
and amonge Protestants a man of reputed
worthines, and taking vpon him an expe-
rimentall knowledge of Religeous causes:
so I hope no exception will be taken vnto
mee, if I first make Answer, and giue sa-
tisfaction vnto his demaunde: which to
make an vnion betweene Catholicks and
Protestants, in onely on the behalf of Ca-
tholicks (as I haue also before remembred)
is thus set downe in his owne words: To
giue ouer worshippinge of Imadges, offering suppli-

*Part. I. cap.
2.
Relation of
Religion
cap. 48.*

cation to Saints, offensive Ceremonies, Indulgences, and vseinge of straunge language, not vnderstand in our deuotions. These be all which hee willeth *Catholicks* to relinquish in their Religion, amonge so many controuersyes in essentiall things, as their stiled Professor D. *Willet* and other of their writers haue registred: And consequently willeth Protestants to conforme themselues to the Romane Church in all the rest. To whome I will Answer in euery particular, euen by his English fellowe Protestant writers, and himself also: And first in generall, vppon his owne graunt and desire, I argue thus.

When two Churches are at difference in Religion, and by graunt of both, one is the true Church of Christ, and differ in many greate questions, and many of essentiall poynts by the graunt of Protestants being one of the Churches, and the other Church by their Iudgment onely to haue an vnion neederth to relinquish fyue things, and none of them essentiall, but dispensable all, and the other Church to submitt in all others, then by this doctrine which Protestants haue taught vs in the first chapter of the first parte of this worke about the Infalibilitie of the true Church, and generally that it cannot erre in any essentiall thinge, that Church which is by the Aduersaries confession in this state of truth in all things essentiall, is the true Church, and the other false: But by the Protestant *Relator* before, the

the Romane Church is in this state of
 truthe, and the Protestants Church in the
 contrary: Therefore the Romane Church
 is true, and that of Protestants false. Both
 the propositions be evidently true, and
 proued before. Therefore lamentable is the
 condition of that Protestant Religion, de-
 fectiue, and to be reformed by their owne
 sentence in so many and essentiall Que-
 stions. And this *Protestant* Relator, and all
 Protestants with him, may certaynely
 knowe, (considering what they haue
 written of the true Churches priuiledges
 from error before) that their so deformed
 congregation is a false Church, and the
 Church of Rome which so long time hath
 beene accused by Protestants of a generall
 Reuolt, and Apostasie, and now by her
 enemyes Iudgment needeth to amend
 onely fyue dispensable things, so small a
 blemishe and sport to be washed away,
 doth also want those deformities, and Pro-
 testants eyes are dazeled as well in those
 few now, as in so many before now recan-
 ted. But to giue him and all other Prote-
 stants of England particular satisfaction by
 their owne writings both in those fyue, and
 all other cheefe questions betweene vs, I
 will now first begyn with that, which hee
 nameth first, *worshippinge of Imadges*, as hee
 termeth it.

The Councell of Trent entreating how
 holy Imadges, are to be vsed and kept in
 S 5 Churches,

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*Concil. tri-
dent. sess. 9.*

*Part. 1. c.
6.*

Churches, expresseth the reuerent respect to be obserued towards them, in this maner: Not because it may be beleueed, there is any diuinitie or vertue in them, for which they are to be worshipped: or that any thinge is to be asked of them: or any trust to be placed in the Imadges: as of old it was done of the gentils: which placed their hope in their Idolls: But because the honor which is giuen vnto them, is referred to the Prototypa which they represent: So that by the Imadges which wee kisse, and before which wee putt of our hats, and kneele downe, wee adore Christ: and reuerence the Saints whose similitude they beare. Which is that which is established against oppugners of Imadges, by the decrees of Councells, especially the seconde Synode of Nyce. Hitherto the opinion of Catholicks in this question, being the same, and no other, but that, which the second Nicene Councell had decreed 900. yeares agoe. Wherein a relatiue worship, or Reuerence of holy Imadges, was defined. Then supposing what I haue cited before from D. Feild, D. Morton, D. Sutcliffe D. Willet and others that a generall Councell hath the highest bynding Iudgment, and that neither the Protestant Church in England, or all places of Europe where it is, euer had, or can haue any such Councell, by their owne confession, but euery Rule they haue, or can haue, Prince, Parliament, or Conuocation, is fallible, and hath erred, as is proued in the first part of this worke; This, I say, supposed thus I argue.

That

That which is confirmed and allowed by a generall Councell, the highest commaunding Rule in the Church, is to be obserued, and receaued before any Protestant article, or position, allowed by no such, but by a deceitfull Rule: But this Catholicke doctrine was so confirmed and allowed, and the contrary of Protestants onely by a fallible and deceauing Rule: Therefore the doctrine of Catholicks, and not of Protestants in this Question is to be obserued. The *Maior* is evidently concluded forth of these Protestants before, and so much of the second proposition that the Protestant doctrine of these men neither in this or any one Article hath been allowed by any such highest or bynding Rule. That which remaineth to be proued is onely this, that by Protestant testimonie this Catholicke position hath beene allowed and confirmed by generall Councell: which is performed by D. Willet, writing thus: *The Greeks in a generall Councell held at Nye confirmed and allowed the Adoration of Imadges, about the Time of Adrian the first.* And their Theater hath lyke words:

Willet
Antilog.
pag. 169.

Againethus I argue That doctrine which the true Church (by Protestants Iudgment) embraceth, is by them to be receaued, and beleueed: But the doctrine of the Romane Church is the same in this poynt, with that of their true Church, the Greeke Church: Therefore it is to be receaued, and beleueed of them. The *Maior* is proued before:

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*Relation of
Religion
cap. 54.*

*Hieremias
in censur.
cap. 21.*

fore: And the Minor by the Relator of Religion himself who seeketh this Attinement: for speaking of the Christian Gretians, hee writeth thus: *They holde the worshipping of picture.* And their owne Patriarke in his Censure of Protestants, deliuereth his sentence in this order: *Wee doe honor and are prostrate, to their Imadges, not with that worshipp which is proper to God, but relatively, and with a certayne respect to the Exemplars.* Therefore by these Protestants the doctrine of the Romane Church is true in this Question. Thirdly I argue thus.

All men allowing honor or reuerence to be due, and done to things lesse significatiue of God, Saincts, or holy things, must needs allowe it to things more significatiue and representing: But these English Protestants allow such honor or Reuerence to things lesse representatiue, and onely vnder that formalitie of representing; Therefore they ought to allowe to things more representinge, holy Images &c. The Maior is euident being an Argument affirmatiue from the lesse to the greater; The Minor is thus proued by these Protestants, by citeinge from them how they allowe honor and reuerence to things lesse representinge, then Images, that is to bookes, to the name of a thinge to be honored, To sacraments which they say are onely signes, D. Feild entreating of the reuerence done to Imadges writeth thus: *it is like to the honor wee doe to the Bookes of holy scripture,*

*Feild pag.
252.*

ture. To this I add their commaunded reuerence in their seruice and Churches to the name of Iesus when it is reade in the ghospell. Which custome of reuerence the vniuersitie of Oxford in their Answer to the Puritans Millinarie petition confirmeth and defendeth in these words: *Reuerence done at the name of Iesus, to be our Inward subiection to his diuine Maiestie, and an apparant token of our deuotion.* Then needs must the reuerence done at a picture and Imadge be such. Concerninge the signes in Sacraments with them, M. Perkins the famous Sacramentary writeth thus. *Honor, ueneratio, reuerentia exhibetur Sacramento, quatenus signum est. Honor, worship, reuerence is giuen to the Sacrament, as it is a signe.* Where honor, worship, and reuerence is allowed not onely to a signe, but vnder that formalitie, *quatenus signum est, as it is a signe;* and when wee come to examine this Protestant, it is no immediate signe of Christ, but of grace by him, onely a qualitie spirituall, as their definition of their Sacraments: *signes of grace,* doth wittnesse. Therefore an Imadge the Immediate signe, representation, and expresseion of Christ (and so of other holy Imadges) and more perfectly representing, is rather to be honored, worshipped, reuerenced, as his words be.

Fourthly I argue thus: All men allowing Honor, Reuerence, or worship to the signe or Imadge of the Crosse of Christ, must allowe it to his immediate and perfectly represent-

Comm.
Books confirmed.

Answers to the Millinarie petition pag. 14.

Perkins
probl. pag. 163.

Articul.
Relig. 25.

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presenting Imadge: But these English Protestants allowe it to the signe or picture of the crosse of Christ: Therefore they ought to allowe it to his Imadge; And so of others by like proportion. The Maior is sufficiently proued before, as also that the signe of the crosse is lesse figuring and presenting Christ, then his owne Imadge: The Minor is proued thus by their owne writings. First in the Kings Canons the signe of the crosse is named, *an honorable badge*: therefore it may be honored; for whatsoeuer is honorable, worthie of, and deseruing honor, may be honored. D. Couell writing against Burges the puritane, denying the vse of the signe of the crosse writeth thus: *There was a reuerent vse, and estimation of the signe of the crosse in the Apostles time.* Therefore it is still to be as then, vsed and esteemed with reuerence.

Can. 140.

Couell against Burges pag. 115.

Couell sup. pag. 116.

Pag. 126. sup.

Pag. 139.

Perkins probl. pag. 79.

Pag. 83. sup.

And thus againe hee writeth of the signe of the crosse: *It is a lawfull outward ceremonie, and honorable badge: and the verie name of the crosse hath and shall be honorable amongst all true Christians to the worlds end.* And againe; *It was so farre honored by the holy Ghost, that it often expresseth, the whole meritt of Christs passion. It seemeth to be an Apostolicall tradition. It had then honor, was an auncient and reuerende signe.* M. Perkins writeth in these words: *The wood of the crosse in the Church of Constantin: in the feast of the exaltation of it, was kissed and worshipped, adoratur. The crosse was reuerenced, and worshipped within the first 400. yeares.* And to that purpose hee citeth Prudentius,

dentius,

Concerninge holy Imadges. 287

dentius, Paulinus, S. Hierome, Euagrius, alleading diuers publicke examples, in that sence.

Further I argue thus out of M. Burges the puritane: what soeuer honor was giuen to the signe of the crosse by the primatiue Fathers, may now be giuen by Catholicks to the Imadge of Christ: This is proued before: But as much reuerence as Catholicks vse was vsed to the signe of the crosse by the primatiue Fathers: Therefore Catholicks may lawfully vse their reuerence to holy Imadges. The Maior being before proued: The Minor is iustified by M. Burges in his *Burges a-pol. apud Couell pag. 146.* Apologie, writing, that the Auntient Fathers, *Origen, Tertullian, S. Ciprian, S. Hierome, S. Athanasius, and S. Augustine* did allowe as much reuerence and vertue to the signe of the crosse, as Catholicks doe. And M. Wotton confesseth that *Wotton def. of Perk. pag. 594.* *Lactantius* approoued the worship of the Crosse.

Fiftely in this Question I argue thus: whatsoeuer doctrine about Imadges was practized by S. Basile and the primatiue Church, is true, and may still be practized: But such vse of Imadges as is with Catholicks now was then practized: Therefore it may still be practized. The first proposition is often proued and graunted before: And the Minor thus proued by these Protestants: *Wotton, def. sup. pag. 594.* first. M. Wotton graunteth from S. Basile, these words: *I honor the history of Imadges, and doe properly worshipping them.* Therefore they *Perkins* may be so still vsed. M. Perkins writeth *probl. pag. 78.* thus: *The vse of Imadges was publicke in Churches*

with

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within the first 400. yeares. And againe: The Imadge of Mary the virgin was wont to be caryed in solemne pompe, solemn in pompa efferrī. And so no doubt reuerenced, as whatsoeuer is so solemnly caryed and borne in pompe and honor, must needs be vsed: The very bearing it self in such order being a reuerence.

Lastely I make this Argument: such vse of Imadges as was practized by the Iewes in the time of the lawe, is still lawfull for Christians: But the Iewes in that time did practize without reprehension the worshipp or reuerence of Imadges: therefore it is now lawfull. The Maior is euident, for all dyuines graunt, that the prohibition to the Iewes (prone to Idolatrie) was as seuerer or more to them, then to Christians. The Minor is thus graunted by M. Wotton: The Iewes in the Temple before Christ, *did worshippe the pictures of the Cherubyns.* Then if the pictures of Cherubins, being mere Creatures, were publickly in the temple worshipped, how much more is the picture, and Imadge of their and our Lord, Iesus Christ to be had in reuerence, and so to be vsed: And so of Imadges of his seruants, and Saints in their due proportion: Because the Saints themselves may be honored, and prayed vnto, as I am to proue by these Protestants in the next chapter. And this is further proued by these Protestant Bishop in their Theater, where they testifie in these words: *By the cleargie that are accompted*

the

Wotton
def. of Perk.
pag. 581.
582.

Theat. of
gr. Britt.
pag. 347.
n. 2.

the light of the worlde, in a Councell at Rome held vnder Pope Constantine the first, it was decreed and commaunded, that carnall Images should be made to the memoriall of Saints, and should be set up in Churches, with respectiue adoration. Which is, to be referred vnto, and terminated in the *prototypa*, Saints, represented by such Images, and by such Images yeelded vnto them, and in them ended. And in an other place they call such Images *Monuments of Christian Religion*, and sufficiently proue, they were euen from the time of Christ both vsed for the memory, and reuerence of Christ, or his Saints, whome they represented. Their words of the miraculous Image erected in honor of Christ, by the woman in the Gospell cured by the hemm of his garment touched, and reuerenced by her, testified by Eusebius, and others are these: *Iulian* (the *Apostata*) destroyeth all monuments of Christian Religion, amonge others the Image of Christ made of brasse at *Casarea Philippi*, where the miraculously curing herbe grewe. And they condemne him for this wickednes, in overthrowing that Image, erected to the honor of Christ, and miraculously confirmed, both to be religeously erected to his honor, and so continued. But let vs come into our owne nation, where they will giue vs some light, (though by them misted what they can) in what reuerence these haue beene vsed in this Iland, euen from the first conuersion of the Brittaines, and euer after,

T both

Theat. pag.
266.

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both with Kings, and subiects. Of Subiects thus they write: In Diocletian his time a thousand Saints suffered Martyrdome at Lichfield, in memory whereof the citie beareth armes to this day, in an Escutcheon of Landskip, sondry parsons diuersly martyred. Of our Christian primatiue Kings first they write thus: Our Kings ranked for sanctitie before all other potentates of the earth, as Vincenius recordeth. Then thus: The virgin Mary with her sonne in her Armes, in the ensigne of Arthur, so often displayed for Christ doth shewe the badge of that ages Christianitie. And againe: In the auncient Charters of the foundation of Glasterbury it is called Origo Religionis in Anglia: in another; Tumulum Sanctorum, ab ipsis discipulis Domini edificatum fuisse venerabilem. The beginninge of Religion in England, that it was a graue of Saints builded by the disciples of our Lord, and venerable Kinge Arthur benefactor vnto it, his Armes there an Escutcheon, whereon a crosse with the virgin Mary in the first quarter is set, and held to be the Armes of that Abbey. And further of our English Kings in this order from the yeare of Christ 643: they testifie, how they honoured these holy Imadges, in their moste honorable Ensignes, and badges of honor. Kinge Oswy giueth a playne crosse in euery part a Lyon Rampant. The next Kinge Wlphere a S. andrewes crosse. So these Kings following Kinge Ethelred, Kenred, Chelred, Ethelbald, Offa, Egfride, Kenwolfe to the yeare 800. And so they recompt after, of Kinge Egbert, Ethelwolfe, Ethelbald, Ethelbert, Ethelred, Elfred, Edward surnamed the elder, Ethelfan, Edmund, Edred,

Theat. pag.
206. n. 19.

Pag. 207.
n. 22.

Pag. 206.
n. 20.

Pag. 207.
n. 21.

Pag. 385.
n. 6.

Concerninge holy Imadges. 291

Edred, Edwy, Edgar, Edward synamed the Martyr
 Ethelred, Edmund synamed Ironsyde, and Edward
 the Confessor. And of these English Kings, in
 an other place they write in this maner:
 The Saxons before Kinge William his time vsed onely
 to signe their Charters, with gylt crosses, and such
 markes. So greate and respectiue regard our
 blessed Kings of that happy age bore vnto
 such Imadges, signes, and remembrances of
 our Sauour, and his holy Saints, that euen
 in their temporall actions they euer had
 them in presence, and memory. Much
 more in Ghurches and places of holy wor-
 shipp, where they vsed them in as religious
 respects, as the Romane Church doth at
 this time; as wee may gather by the very
 words of these Protestants in this booke,
 where they write of Kinge Ina esteemed a
 Saint by these men themselues, in these
 words: Kinge Ina buildeth the renowned Abbey of
 Glasenbury moſte ſtately to the honor of Chriſt,
 Peter, and Paule, where formerly ſtood the old cell of
 Ioseph of Arimathea, which this Kinge Ina after a
 most sumptuous maner new built, the chapell whereof
 hee garnished with gold, and syluer, and gaue rich
 ornaments thereto: as Altare, Chalice, Censor,
 Candlesticks, Bason, and holy water buckets Imad-
 ges, and pale for the Altare of an incredible value.
 And how these Imadges were vsed, so pla-
 ced in cheefest place of adoration, and with
 such other Instruments of Catholicke wor-
 shipp wee cannot make a question; If wee
 should, they will direct vs, and make it eui-

Pag. 424.
 n. 60.

Theat. pag.
 298. 299.

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Theat. pag.
205. n. 17.

deny that such reuerence as Catholicks now vse, was then vsed vnto them. Their words of Kinge Canutus are these: Canutus the Danes greatest Kinge, so soone as hee became a Christian in England, held it his cheefest maiestie, to be the vassall of Christ. And with such deuotion as then was taught, crowned the Crucifixe at Winchester, with the crowne hee wore: and neuer after, through all his Raigne, by any meanes would weare the same.

CHAPTER X.

WHEREIN THE CATHOLICKE doctrine of prayer, and honor to Saints and Angells, is proued true: by these English Protestants writers.



EXT I must by the Protestant Relator his order, entreate of Supplication to Saints: and to Angells consequently. Of this matter thus wee reade in the Coun-

Concil. tri-
dent. sess. 9.

cell of Trent. The holy Councell doth commaunde all Bishops and others, which haue the office and charge of teaching; That according to the vse of the Catholicke and Apostolicke Church, receaued from the primatiue times of Christian Religion, and the consent of holy Fathers, and decrees of holy Councells cheefely, that they diligently instruct the faithfull of the Intercession of Saints Inuocation, honor of Relicks, and lawfull vse of Imadges: teaching them, that
it is

Prayer to Saints and Angells. 293

it is good that the Saints which raigne with Christ offer their prayers to God, for men: and that it is profitable, humbly to call vpon them: and to fly to their prayers, ayde, and helpe, to obtayne benefites of God; by his sonne Iesus Christ, our Lord, who alone is our Redeemer and Sauour. Hitherto the doctrine of Catholicks in this Question. Now let vs argue from these English Protestants to the same purpose.

First I argue thus: All that be in blessednes in heauen, and in state of excellencie with God and worthie of honor, and both heare or know our prayers, and doings, and pray for vs, are to be honored, and may be prayed vnto: But the Saints and Angells in heauen be such, and in this condition: Therefore they are to be honored, and may be prayed vnto. The Maior is appariantly true, and with those conditions graunted by these best Protestant writers: The Minor that the Saints and Angells in heauen are in that state, is thus proued by these English Protestants. D. Feild writeth thus: *The Feild. l. 3. c. 31. pag. 143.* Saints in heauen doe pray for all in generall. And thus againe of *Vigilantium* the Hereticke: If hee absolutely denied, that the Saints departed doe pray for vs, wee thinke hee erred: for wee (Protestants) hold they pray in genere. Then it is proued, the Saints be in heauen and glorie a state worthie honor, and that they pray for vs: now I will proue they heare our prayers by these Protestant writers, because they teach vs that they knowe our

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Feild pag.
192.

Willet
Antil. in
epist. dedic.
anglic.

Theat. of
gr. Britt.
pag. 37.
n. 7.

Barlowe
Answer to
a nameles
Oath pag.
69.

Protestations, Professions, and expect our
seruyces. D. Feild to make vs know, that
hee thinketh they knowe these things, (for
a Doctor may not make things that vnder-
stand not, to vnderstand, and be made wit-
nesses of things they knowe not hath these
words: Wee protest and professe before God, men,
and Angells: his friend D. Willet writeth thus:
That the Angells expect his Maiesties faithfull seruice.
Then they knowe his seruice: And if they
knowe the deeds and seruices of princes,
and Kings are to doe their seruice faith-
fully. No doubt but they knowe the deeds
of Subiects also, and in doing faithfull ser-
uice the subiect is not to be freed, where
the Soueraigne is not exempted. And con-
cerninge Prynce Henry his sonne, thus their
Theater prayeth: vpon whose parson I pray that the
Angells of Iacobi God may euer attend, to his greate
glorie, and greate Britaynes happines. And as
these for the Kinge and his sonne. So the
Protestant Bishop of Lincolne D. Barlowe en-
ueying against his Catholicke Aduersarie
not writing of Q. Elizabeth, as himself did,
freeing her from all mortall syn in her
whole life, hath these words: O blessed Trinitie,
and all you glorious Angells can you endure this hellish
blasphemye, and brooke these slawnderous impieties, in
silence and vnreuenged? Then I hope if a Prote-
stant Bishoppe may inuocate, and pray to the
Angells, to take reuendge, to hurt and hin-
der mee: it will be as agreeable to the lawes
of Charitie, and true Religion, to desire
their

their help, assistance, and pray vnto them to releyue our wants, in our time of necessitie, or at any time to honor them. The like vnto this, is written by D. Wilkes, and other Protestants: And M. Wotton proueth the same of the *Saincts* in heauen in this maner. *The Saincts departed wee loue and honor; of their credit with God wee doubt not: their care of men wee deny not.* And to assure vs, that they haue not a care of vs onely in generall, but in particular also and so knowe our actions, first M. George Close parson of *blacke Torrington* in deuonshire, in his sermon before the Iudges, at Exeter, mouing wicked lawyers, to Repentance, vrgeth it in these words: *So shall the Angells reioyce in your contrition, allmightie God accept your Confession, and the whole world keepe an holy day for your satisfaction.* Therefore if the Angells knowe our particular internall Actions, such as Contrition, and sorrowe of mynde is, how much more those that be externall, and in no wayes shrowded from their vnderstandings. And to this veritie his Maiestie himself giueth testimonie speaking thus: *It is a Christian durie in euery man, reddere rationem fidei, and not to be ashamed to giue an account of his profession, before men, and Angells as oft, as occasion shall require.* Therefore seing Auditors in taking Audite must needs knowe the Reckonings, and Accompts, of their Accomprants, the Angells and Saincts cannot be Ignorant of our Actions, done before them, as his Maiestie expresseth. And D. Couell

Wilkes
obedience
pag. 7. §. 3.
Wotton
def. of Perk.
pag. 12.

M. George
Close ser.
before the
Iudges at
Exeter.

*Kings spea-
che die 21.
Martij An.
1609. at
Whitehall*

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Couell examinat. pag. 195. in Examination of Paritaine, writeth thus:
Doth any man thinke, the Angells doe not help vs,
being ministring spirits? and seing God hath given his
Angells charge ouer vs, may wee not pray to haue
their assistance. From whence thus I argue
again.

They that be in glorie, can helpe vs, and
haue charge ouer vs to minister, and men
may pray to haue their assistance, and they
attend to further our requests, may be re-
quested and prayed vnto: But the Angells
(and consequently) the Saints in heauen
be in these conditions towards vs: There-
fore they may be requested, and prayed
vnto. The Maior is euident: and the Minor
also sufficiently proued by this last citation
from D. Couell, and thus confirmed agayne
by him. *The Angells attend to further our Requests.*
Therefore wee may request their help.

*Couell
exam. sup.
pag. 178.*

Further I argue thus: That which is the
doctrine of the L. Protestant Archbishops, and
D. Feilds true Greeke Church, may not be
reiected. But this doctrine of prayer and
honor to Saints, and Angells is such:
Therefore not to be reiected. The Maior
being before graunted; The Minor is thus
proued by the Greeks in their censure of
Protestants; where speaking of the one
onely true God, they haue these words:
Hieremias in censur. cap. 21. Wee doe not acknowledge other for God besides thee:
But wee make all Saints Mediators, and cheefely
and excellently aboue all others, the Mother of God
himself, Mary the Mother of God. And wee constitute
all

all Saints Mediators, and Advocates for vs, And they pray not onely for vs; but also for those which be dead, so that they dyed not in mortall syn. For in such a case, no Iob, or Daniell, though they should stand vp to pray, should deliuer their children. Wee call vppon our Lady, Angells, Archangells, that Precursor and Prophet of our Lord, the Baptist, also the glorious Apostles, Prophets, Martyrs, and holy Pastors, and Doctors, also the Companie of holy women, and all Saints, to make intercession for vs sinners. Hitherto the Censure of the Greeke Church, both teaching the same doctrine, with the Church of Rome, and preuenting the friuolous obiections of Protestants in this poynt.

Againe thus I argue: That which was the doctrine of the primatiue Church, free from superstition (as his Maiestie wittnesseth) is true doctrine and to be embraced: But

Confer.
pag. 69.

the practize and doctrine of the Romane Church to pray to Saints was the doctrine of that time: Therefore it is true, and to be embraced. The Maior is graunted, and proued by Protestants before: And the Minor now thus proued by them. Mr. Perkins speaching of the doctrine of that time in the Church, in this matter, speaketh thus.

There was in the Church Intercessio singularium, pro singularibus, Intercession to Saints in particular, for men or things in particular. This hee testifieth for inuocation to Saints, and their prayers for men in particular, (for hee had with other Protestants graunted before a gene-

Perkins
probl. pag.

89.

*Pag. 88.
sup.*

*Pag. 89.
sup.*

*Pag. 93.
sup.*

*Perkins
sup. pag. 93.*

*Pag. 94.
sup.*

*Ormerod
pitt. pap.
pag. 26.*

tall Intercession of the Saints for those that lyue.) And citerh for particular inuocation, the histories of Eusebius, and Palladius. And adderh further thus: The auncient Fathers were wont in their Masses, (In liturgijs) to recite the names of Martyrs and Saints, requiring further, and asking our Lord, that hee would graunt this, or that, by their prayers, or intercessions. Hee might haue added more with truth, if it had pleased him, that those Auncient Masses or liturgies had diners particular prayers vnto Saints. And this doctrine of particular prayer, and inuocation of Saints, was so generally vsed, both in the publicke Masses, and by the Fathers of that time, That this Protestant writer both freely acknowledgeth it, and calleth it syn, and sacriledge in them: his words be these: The auncient Fathers especially after 400. yeares of Christ did syn in the inuocation of Saints: yea were guiltie of sacriledge. And for this doctrine so chargerh amonge others, these holy and learned Fathers: S. Paulinus, Fortunatus, S. Leo, S. Ephrem, S. Fulgentius, R. Damianus, Prosper &c. And this is the straunge Idolatrie, wherewith some of these men haue so fondly accused Catholicks; and therefore notwithstanding all their shewe of desire to be tryed by the Fathers, M. Ormerod seeing how they condemne Protestants, for deniall of this prayer, and inuocation: speaketh thus of those holy, and learned Fathers: They did not ponderously consider of this question, Is not this a ponderous

ponderous consideration of so worthie a Protestant writer, to condemne all antiquitie of want of consideration, when the Iett not with his humour? and yet hee writeth further thus: *Although the Auncient Fathers had all ioyntly embraced this opinion: yet are not wee therefore bound to receaue it.* Where hee dealeth as old Protestants were vsed to doe, not to regard any Authoritie, but what pleaseth them. But to proue by the confession of Protestants, that this was the doctrine of the primatiue Church, this is sufficient. Yet I add M. Middleton, who writeth thus: Austin teacheth vs: *That Christians celebrated the memories of Martyrs, for these two intents: That wee may be associate to their meritts, and helpen with their prayers.* And D. Morton alledgeth: *how all Antiquitie taught inuocation of Saints.*

Pag. 27.
sup.

Middleton
papistom.
pag. 129.

Morton
Apol. part.
1. pag. 227.
228.

Lastly in this Question I argue thus: No doctrine which denieth any Article of our Creede, is true, or to be receaued: But the deniall of Angells (and more strongly of Saints whose Communion is in the Creede) to offer vpp our prayers which wee in earth make, is to deny an Article of our Creede: Therefore, it is not true, nor to be receaued. The Maior is euident by Protestants: The Minor is thus proued by D. Conell, who disputing against Burges the puritane, who called this an *vsurping vnturthe*, and taxed the Booke of Tobias, because there the Angell saide, *hee was one of the seuen holy Angells,*

Conell a-
gainst Bur-
ges pag.
89.

that

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*Councell sup.
pag. 90.*

*Kings Canons. An.
1604. can.
8.*

*Abridgmet
An. 1605.
pag. 30.*

*Booke of
Mak. Bish:
Ecc. dea-
cons Oath
sup.*

*Theat of
gr. Britan.*

that offer vp the prayers of the Saints of God: Answereth in these words: If it be an vsurped vntuthe, for the Angells to offer vp the prayers of the Church, vnto God, in the mediation of his sonne, wee shall (peradventure) deprive our selues of a greate parte of their Ministry, and dissolue that communion of Saints, which wee professe to beleene as an Article of Gods truth. Therefore I will by these Protestants conclude in this matter, that the doctrine of the Romane Church herein is Orthodoxe and true: and the contrary heretofore taught by Protestants, false and impious. And the rather because it seemeth by the Kings Canons, to be excommunication to deny this Catholicke doctrine: for in these Canons it is excommunication, *Ipso facto*, to affirme, or teach, that the forme and maner of making and consecrating Bishops, Preists, and deacons, conteyneth any thinge in it, that is repugnant to the word of God. And yet the Protestant Author of the booke called Abridgment thus testifieth of the oathe in that Booke of ordination: The oathe of supreamacie is thus concluded, so helpe mee God, and all Saints, and the holy Euangelists. Which the late edition by Barker hath left out. The Churches that were dedicated to Saints in this Kingedome euen in the time of the Christian Britaynies, and Saxons after, the honor, and worship, that was done, and due vnto them, how they are named euen by Protestants the Tutelar patrons of our nation, there be to many Examples in the late Theater to be recited.

CHAP.

CHAPTER XI.

WHEREIN IS PROVED BY
these English Protestant writers, that
the Ceremonies of the Romane Church,
so much heretofore impugned by them,
are now contrariwise in their Iudgment,
adiudged holy, auncient, reuerent, de-
cent &c.



THE third thing which the Pro-
testant Relator in this his desired
Attonement, requizeth the
Church of Rome to giue ouer, is
to leaue their *offensyne Ceremonies*, as hee ter-
meth them, what they be in particular hee
doth not expresse, but by the writings of
others, his Associates in Religion, wee may
iustly suppose, hee moste aymeth at the
ceremonies vsed in the holy sacrifice of
Masse, crossings, candells, and such as I will
iustifie by themselues in this Chapter, par-
ticularly reciting them, or the cheefest,
which I now omitt in this place to auoyde
Repetitions, to which I am often forced.
And first concerning Ceremonies, by
what Authoritie, they may be ordayned,
and being so duely ordayned, of what au-
thoritie, and reuerent estimation, they
ought to be, ensueth thus by these Prote-
stants:

*Articul.
Relig. 20.*

*Couell mo-
dest. exa-
minat. pag.
64. 65.*

*Couell sup.
pag. 56.*

Pag. 58. 59.

stants: Their publicke Articles haue thus sentenced: *The Church hath power to decree Rites, or ceremonies, and authoritie in conuouersies of faith.* Then much more must that her authoritie needs extend to accidentall things in Religion, such as these ceremonies are: *D. Couell telleth vs, they be to be had in such Respect, that (to vse his words:) The primatiue Councils haue condemned them as Hereticks, onely for being stiffely opposite in this kinde.* And entreateth of them in these words following. *Wee call them, Ceremonies, properly all such things, as are the externall Act of Religion, which haue their commendation, and allowance from no other cause, but onely, that in Gods worshipping they are vertuous furtherances of his honor.* And after hee had thus defined, or described them, hee doth also diuide them, in this order, and in these words:

All Ceremonies may be diuided thus: some were for iustifications, such as the Lawe commaunded, whereby the obseruer was made more purified, and more holy. In place whereof afterward succeeded those, that were for ornament, and to signifie such vertues, as were requisite in those parties, that rightly vse them. Secondly in Respect of the Author, some were ordinances of nature, as to looke vp to heauen, to lyft vp the hands, to bowe the knees, to knocke the breast, and such like, when wee pray, things vsed in their deuotion by the Heathens themselves: others were appointed by God himself, some by the Apostles, and Bishops, that succeeded in their place: thirdly some in the parts of the immediat worship, as sacrifice, prayer, adoration, and such like: some onely dispose,
as fa-

as fasting, austere living: some are onely instruments, as Churches, Altars, chalices, and all those, which religiously beinge seperated, serue onely to make the deuotion more solemne, and thus solemnities to be more holy. Fourthly of these some, respect persons; some times, some other concerne places; all which concurring in a dyuine worship, are with Ceremonies by seperation made sacred, and so fitter to serue vnto holypses. Lastely some are particular, some more generall; and vniuersall. And hauing thus entertained of the originall, description, and diuision of Ceremonies, hee writeth further of their necessitie, in this maner.

Couell supr.
pag. 64.

There is nothinge, can be a surer preseruer of Religion, then to keepe it from contempt: a thinge not easely done, where it is left destitute and deprived of holy Ceremonies. For the principall excellency of our Religion beinge spirituall, is not easely obserued, of the greatest number, which are carnall: and therefore wee propownde not naked mysteriyes, but cloathe them: that these offeringe to the senses a certayne Maieslie, may be receaued of the minde, with a greater Reuerence. And therefore some of the Fathers, accounting them as the shell to the kernell, haue saide, that not Religion, either true or false, was able to consist without them. Hitherto the words of this Protestant Doctor. From which I first argue in this maner.

Whatsoever Religion omitteth, and neglecteth those things, which are so necessarie, for the preservation of true Religion, that it cannot consist without them, cannot be the true Religion: But the English Pro-

Protestant Religion is such: therefore it cannot be true. The first proposition is evidently true in the light of nature: for any thing that is necessarie for the preservation of an other, cannot be seperated from it. The second proposition is likewise Manifest, for the Protestants of England neither esteeme so of Ceremonies, as this Doctor telleth vs, they ought to be accompted of, neither retayne such Ceremonies, as his diuisions comprehend, as is euident. Therefore the Romane Church is true, and the Ceremonies thereof holy, otherwise there should be no true Church, or Ceremonies practized: and consequently no true Religion, by this Doctor before.

Againe, supposing, as before is granted by these Protestants, that either their Church, Religion, and Ceremonies, or the Romane Church, Religion and Ceremonies be true, I argue thus: No Church, or Religion, which omitteth, and denyeth those holy Ceremonies which are parts of the immediate worship, and the Instruments thereof, can be the true Church, and Religion: But contrariwise that which embraceth and alloweth them: But the Protestant English Church omitteth, and denieth ceremonies, parts of the immediate worshippinge, and the instruments thereof, that is, *sacrifice, altars, &c.* which D. Couell telleth vs before, to be such, and the Romane Church embraceth and alloweth them; Therefore
the

the Romane Church and Ceremonyes, and not the Protestants are true. Bothe the propositions are manifest: Therefore the Ceremonyes of the Romane Church be holy, reuerent, &c. otherwise no true Church and Religion could haue them, or be such.

Thirdly I argue thus: The true Church hath power to decree Rites, or Ceremonies, and consequently to hynde others to receaue them, and not reiect them: But by the graunt of Protestants in the first part, the Romane Church was the true Church when it ordayned all ceremonies now vsed in it: Therefore they ought to be vsed and hynde all men to receaue them, and so are consequently holy, decent, reuerent &c. The Maior proposition consisteth of the words of their allowed article before cited. And the second proposition largely proued by these Protestants, as I haue cited. And by D. Couells citation it would haue been accomplished Heresie in the primatine Church to haue beene stiffely oppose in this kinde. Therefore Protestants may not deny them, vnder such perill in his Iudgment.

Further thus I argue: Those which be the Ceremonies of that Church, which the English Protestants acknowledge for the true Church, are to be receaued for holy, decent, reuerent &c: But the Ceremonies of the Romane Church that now is, be the Ceremonies of the Lord Protestant Archbishops and D. Feilds and others true Church,

Instit.
941. 05
not in
17. 27. 943
+ 27. 943
PART. I. CAP.
2.
22. 943
Articul.
Relig. 20.
Couell mo-
dest. exa-
minat pag.
64. 65.

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Church, the present Greeke Church: Therefore they are to be receaved as holy, decent &c. The Major is manifestly true, out of their Article before, and their writers against the puritans. The Minor is proued out of the Protestant Relator of Religion, who speaking of them of the present Greeke Church, writeth thus: With Rome they con-
 curre in the opinion of Transsubstantiation, and gene-
 rally in the seruice, and whole bodie of the Masse, in
 praying to Saints, in auricular confession, in offering
 of sacrifice, and prayer for the deade, and in these
 without any, or with no materiall difference. They
 holde purgatorie also, and worshipping of pictures,
 for the forme and ceremonies of the Masse, they much
 resemble the Latines. In crosseings they are verie plen-
 tisfull. Their liturgies be the same that in the old time,
 namely S. Basils, S. Chrysostomes and S. Gregories
 translated, without any bending of them to that
 change of language, which their tonge hath suffered.
 In summe all those opinions which grew into the
 Church, before that seperation, betweene the Greekes
 and Latines, and all those ceremonies which were
 common vnto bothe, they still retayne, as their Cros-
 seings and Tapers with others. Thus they haue
 proued, not onely that the Ceremonies of
 the Romane Church agree with, or be the
 same with those of that Church, which they
 teach to be the true Church, but to haue
 beene vsed in the primaryue Church, in the
 Masses of S. Basile, S. Chrysostome and S.
 Gregorie the greate, Pope of Rome the
 laste that added any thing to that Masse,
 which

Articul.
20. sup.

Relation
cap. 53. or
cap. 54.

Cap. 55.
sup.

Cap. 53. or
54.

Concerninge holy Ceremonyes. 307

which the Romane Church now vseth, and is also vsed amonge the Gretians themselves, being translated into Greeke, as this Relator wittnesseth: And this will moste playpely further appeare in that hee sayth, the *Greekes agree with the Latines and Romane Church in all opinions, and ceremonies vsed before their seperation.* For to make manifest the Antiquitie of these holy ceremonies by that his prescribed time of seperation: first D. Willet telleth vs, it was before the writing of the tripartite historie, which hee citeth to that end, and was twelue hundreds of yeares synce. D. Downame is of the like opinion, denouncing it to haue beene in the dayes of the primatiue Church, before they take any exception to the Church of Rome D. Feild is of the same mynde, all of them assigning it longe before the 600. yeare: which D. Sutcliffe, D. Willet and others allowe for an vnspotted time in Religion, and ceremonies thereof. And thus wee see, that those things which to their ignorant Readers, and Audirors, they will seeme to reprehend, themselves in their owne Iudgment, and Rule in such causes, haue moste highly and vndenieably confirmed and iustified.

Againe I argue thus, from the Relator himselfe: Those Ceremonies which breede order in the Church, auoyde scandall, giue propagation vnto Religion, breede vnitie, and doe ingender, quicken, encrease, and

Willet
Antil. pag.
169.

Downame
Booke of
Antichrist.

Feild. l. 3. c.
1. pag. 62.

Sutcliffe
subnot. pag.
89. & epist.
dedicat.

Willet An-
tilog. pag.
263. 271.

*Relation of
Religion
cap. 47.*

*Relation
sup. cap. 6.*

Cap. 5.

norish the inwarde Reuerence, respect, and deuotion, which is due vnto soueraigne Maiestie, and power: and of themselves, are decent, reuerent, and significant, are to be allowed, retayned, and adiudged such as become true Religion: But the present Ceremonies of the Romane Church, at this day are such: Therefore to be allowed, retayned, and adiudged for decent, holy, reuerent &c. The Maior proposition is without all question true, and more then the Protestants require in this case. The Minor is proued by this Relator, speaking of the Church of Rome, and the ceremonies thereof in these words. *For order in the worlde, for quiet in the Charche, for auoyding of scandall, for propagatinge and encrease, of what greate power that vniue is, which proceeds from authorities, the papacie may teache.* And againe. *The outward state and glorie of their seruice, doth ingender, quicken, encrease, and norish the inwarde reuerence, respect and deuotion, which is due vnto soueraigne Maiestie, and power. Their outward gestures are decent, reuerent and significant.* Then these holy Ceremonies hauing so greate allowance, from our Enemyes themselves, for their decencie, reuerence, signification, vertue, and antiquitie, must needs be so embraced, preserued, and exercised, and may not be termed *offensyue ceremonyes* by that or any Protestant. And to exemplify particularly, in those ceremonies of the present Church of Rome, which be mooste disallowed of our
English

English Protestants: I argue thus: Those ceremonies which were vsed in the primitive Church of Rome when it was in her best and flourishing state a Rule to all &c. ought, or may still be practized and obserued: But those ceremonies which the present Roman Church now obserueth, and are so much disliked by many English Protestants, are such: Therefore they ought, or may still to be vsed, and with reuerence practized. The Maior proposition is often graunted before, by these Protestants, and thus defined in the 20. Article of their Religion. *The Church hath power to decree, Rites or ceremonies, and authoritie in controuersies of faith.* So that whether these ceremonies belonge to faith, or manners, being practized, or ordayned by our Mother Church of Rome, and the gouernors thereof, when by all confessions, it was holy, and the true Church of Christ, they are religeously to be embraced, and receaued.

Articul. of
Relig. 20.
An. 1562.

The Minor proposition is thus proued by these men: M. Hull in his worke intituled *Hull Romes* *Romes polcies*: thus recompreth them. *Lent, embringe dayes, friday, altares, linnen, Albes, corporalls, preists Roabes, the feast of S. Peters chaynes, the feast of Candlemasse. The exaltation of the crosse, the Saincts fasting euen, Annoyntinge the sicke, annoynting Bishops, crosseing with Chrisme in Baptisme, Saincts Shrynes, Hymnes, pax to be carryed about to be kissed, the paschall Tapar on Easter Eauen, to be hallowed, organes and Church instruments, singeing*

Hull Romes
polcies pag
82. 83. 84.
84. 85. 86.

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of psalmes in order with Antiphones, Masse for the deade, canonicall howres, processions, processions to goe rounde about the Church euey soday. Hitherto the words of this Protestant writer. Others

Morton
Apol. part.
2. pag. 141.
Couell examinat.
Ormerod
piet. paris.
G. 2. 1. 3. 4.
Theat. of
gr. Britan.
pag. 298.
299. 351.
&c.

of them, as D. Morton, D. Couell, M. Ormerod, doe add holy water, holy fonts, interrogatories in Baptisme, dedication of Churches, introye of Masse, wafer cakes to be consecrated in the holy Mysteries, Gloria in excelsis, the Ringe in Marriage. And others are added by their Theater before, and other Protestants. And they tell vs further, the names of those sacred Popes and Pastors of the Church that vsed, approued, constituted or confirmed vnto vs these sacred Ceremonies to haue beene in the primatiue Church, when it truely was by his Maiesties graunt in her best estate and Mother Church, to prescribe vnto other prouinciall Churches, her daughters, and (as they then were and now should be) her obedient children. And they name them as followeth;

Kinges
speache in
parlam.

Hull. sup.
pag. 82. 13.
83. 84. 85.
86. Morton
Couell Ormer.
sup.

Telephorus, Calixtus, Stephanus, Siluester, Sixtus, Vigilus, Honorius, Bonifacius, Sergius, Leo, Innocentius, Zozimus, Vitellian, Celestine, Pelagius, Urbanus, Agapitus, Damasus, Higinus, Pius, Celestinus, Alexander. All which ruled the Church, and liued, longe before Protestants exception to the Church of Rome, and when it was in her flourishing and best estate, such as wee may not depart from it by his regall sentence. Of what highest and commaunding authoritie, ouer others the Popes of Rome were, in those vnspotted dayes

K. in parlam.
Kinge in
Confer at
Hampton
pag. 75.

dayes

dayes of Christianitie, hath beene proued before.

To which I add, that D. Couell doth not onely tell vs, that *Metropolitanes, Archbishops* *Couell most. exam. pag. 111.* &c. came from thence, and who to whome should be obedient, and Superior, and were so vsed before the first generall Councell, to testifie that this supreamacie was from Christ immediately, and not from Councells: But hee further speaketh thus: *Eyther Euaristus Bishop in the See of Rome (in the* *Couell supr. pag. 162,* *yeare 112) or as some say, Dyonisius first assigned the* *precincts, to euery parish, and appointed to each Presbiter, a certaine compasse, whereof himself should take charge alone.* Hitherto his words.

Then if this supream and binding authoritie, was in that chaste and flourishing time of true Religion, in the Bishop of Rome, ouer all *Priests, Bishops, Archbishops, Metropolitanes* &c. to appoint, constitute, and decree, not onely what ceremonies, and solemnities should be vsed in all Churches: but to rate, and proportion out, what power, priuiledge, and iurisdiction, all Pastors, prelates, and spirituall Rulers should enioy, how farre the compasse, precincts, and bownds of their Regiments should extend, whome to whome should be obedient, and subiect, who Gouvernor and Superior: I trust no man will be soe obstinately willfull, as to resist the holy Ordinance of God, his holy spouse our Mother Church, the sacred primatiue Pastors thereof,

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thereof, renowned Saincts, and Martyrs, and the sentence of our Kinge himselfe, before cited, as to call these Religious Ceremonies now after soe many hundreds of yeares into question. Especially to vse and conclude with D. Couell his words in this poynt: The primatue Councells haue condemned them as Hereticks; onely for being stiffely opposite in this kinde. And againe of such English Protestants: They haue done nothing els, but vnlike the hope, that the Rafter, beames, and the mayne timber might with the violence of tempests more speedely perish. And thus much of this Question.


Couell

ex m pag.
65.

Page 61.

CHAPTER XII.

Of Indulgences.

FTER these, by the Relators direction I am to entreate of Indulgences, and laste of straunge language in deuotions: bothe which being by his estimation of those things, which in Religion are dispensable, and not essentiall to be beleeued, I might passe ouer as entreated of and allowed before by these Protestants, in the laste chapter, amonge so many other holy Ceremonies, and accidentall practizes, and customes in the Church of Christ. Yet to satisfie all desires I will speake in particular also of these

these Questions: And first of Indulgences, in which I argue thus.

Whosoever graunt that the Church hath authoritie and power both to forgive syns, and to remitt the severitie or punishment due for syn, must needs graunt the Catholicke doctrine of Indulgence: being nothing els but such Relaxation: But the English Protestants doe, or by their Writing must graunt this forgiveness of synne, and release of paine due for synne: Therefore they doe, or ought to allowe the Catholicke doctrine of Indulgence. The first proposition is evidently true, by the common acceptance and definition of Indulgence, both with Catholics and Protestants, which is a Release of payne, for synne enioyned or to be enioyned. The Minor proposition is proved from D. Feild in these words: *The true Church admitteth and receaueth all that with sorrowfull repentance returne, and seeke reconciliation; how greatesoever their offences have beene: not forgetting to vse due severitie, which yet shee sometime remitteth.* And reciting the causes of such remission, hee addeth thus: *The due and iust consideration, moving the Church to remitt some thinge of her wonted severitie, is, either priuate or publicke perill.* And for prooffe of this doctrine, hee citeth that place of S. Paule, to the Corinthians, of graunting Indulgence or relaxation of payne to the incestuous parson. Whereby manifestly appeareth that in this Protestant Doctors Iudgment, authoritie and power

*Caisian.
tract. 15. c.
5. Sol. dist.
21. q. 1. ar.
3. Abul. q.
90. in 16.
Matth.
Ledes. p.
Sol. & alij.
Feild l. 1. c.
17.*

*1. Corinth.
2. v. 8. 9.
10.*

ought to be allowed to the Church, to release and remitt seueritie, and punishment due for synne; which is the same which is termed Indulgence. Neither can hee finde any euasion by distinguisheing between penances enioyned, and not enioyned. For that power, facultie, and authoritie, which can enioyne penance, and after it is enioyned, rebeace it againe, cannot be interpreted, but (at leaste, in that supream Pastor, to whome the highest prerogatiue of binding, loosing, and releacing, is committed) to haue habilitie, to pardon, remitt, or release it, before it be enioyned. Secondly thus I argue: That doctrine and practize, which the auncient primatiue Bishops of Christs Church held and vsed, is true; and to be continued; But the doctrine and practice of Indulgences is such; Therefore true, and to be continued. The Major proposition is euidently true, often graunted before, by these Protestants: and the Minor thus proued by D. Feild, in these wordes: *The auncient Bishops were wont to cutt of greate partes of enioyned penance: which remission and relaxation was called an Indulgence. And that is to noe purpose, which hee addeth immediatly in these termes: Out of the not vnderstanding whereof, grewe the popish pardons and Indulgences. For first how more probable it is, that the Bishops of the Romane Church, immediately and successiuelly succeeding these auncient Bishops, practizeing the true doctrine, and vse of*
Indul-

Feild. sup. l.

1. c. 17.

pag. 33.

Indulgences, should continually preserve it, and vnderstand it, then those, which by interposition of a thousand and more yeares, come after them, and without any order episcopall, or priestly, but by vsurpation and intrusion (as is proued by these Protestants themselues in this treatise) teach, and of their owne heads propose the contrary? secondly his exceptiue addition destroyeth his entent for which it is alleadged, and Protestants opinion in this poynt: for the substance of Catholicke doctrine concerninge Indulgences, to make it a release of payne due for synne, is the same with the practice of those auncient Bishops, by him allowed, as is proued before, and in all congruities hee that both can inflict and take away punishment, can much rather take it away without infliction: for hee that can doe twoe things, can much more and with greater facilitie doe one of them: because this one is conteyned in those twoe, and power of doing the one of necessitie must needs be graunted to him, that hath power to doe bothe: especially the highest Ruler and Gouvernor in such things.

Thirdly thus I argue: Whatsoever doctrine, or practice, these English Protestants teache, or exercise, in their publicke and iudiciall courts, and Consistories, that they may not denye to be lawfull: But in such authoritarie places, and Iudgments, they
allowe,

allowe, and approue the Catholicke doctrine concerninge Indulgences: Therefore they may not deny it. The *Maier* proposition is manifestly true, otherwise two contradictories might be true, and in Religion which is vnpossible. The *Minor* also is as euidently cerryne, by their ordinary and vsuall release, and relaxation of payne, and seueritie due for synne, against the auncient primatyue Canons, allowed by them, and by no pretext iustificable, but by way of Indulgence, as appeareth playnely in their proceedings. And this euen in cases and causes scandalous moste requiring satisfaction and penance in their owne doctrine. If they thinke their Relaxation or Indulgence therein to be frustrate, their dealings therein be impious, and they deceauers: if they allow them for iust, they also allowe Indulgences, being nothinge els but a release of such penance and seueritie, as before. If they will not blushe to say that the money or bribes giuen by the penitents to them, their wyues, or Seruants doth satisfie, this is friuolous, and in the grownds of Protestants denying good deeds) if these were such) to be satisfactory and meretorious, more then foolish, and ridiculous to be affirmed. And against D. Feild his two considerations mouing the Church to such Indulgence, or release, which hee telleth vs be *private or publicke perill*; insinuating, that in his Iudgment the Indulgence or release as the

*Feild sup. l.
2. cap. 17.*

the nature thereof requireth, must be free and liberall, and not a commutation or chaunge for guifts or money, which in Protestants denying the enioyninge of penance, must needs be wicked and Symoniacall.

Fourthly thus I argue: Whosoener graunt, and allowe Authoritie, to absolue penitents in confession, both a *pena*, & *culpa*: from the punishment and guilt of synne, must mayntaine the doctrine of Indulgences: But these English Protestants graunt authoritie to absolue both from the guilt, and punishment of synne, therefore they must mayntayne the doctrine of Indulgences. The Maior proposition is often proued and allowed before. The Minor is thus demonstratiuely confirmed, out of the communion Booke, receaued in the Kings Canons: where in the treatise of the visitation of the sicke, their Rule and direction is set downe in these wordes: Here shall the sicke parson make a speciall confession, if hee feele his conscience troubled with any weightie Matter. After which confession the priest shall absolue him after this sorte.

*Com. Booke
Tit. visitat.
of the sicke.*

Our Lord IESVS CHRIST, whoe hath lefte power in this Church to absolue all sinners, which truly repent, and beleeue in him, of his greate mercie forgive thee thine offences: and by his authoritie committed to mee, I absolue thee from all thy sins, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Where wee see not onely a Iuridicall, and authoritative absolution, from all sins, giuen by

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by Protestants diuinitie, by the Preists, as the-
re they call their Ministers, expressed in these
Iudiciall and iuridicall words: *the Preist shall
absolue him. Christ hath left power in his Church to
absolue all sinners, by his authoritie committed to mee, I
absolue thee from all thy sins, &c.* But also as full
and powerable authoritie, arrogated, and
vsurped of them, to giue plenarie pardons,
and Indulgences of the seueritie, due for sin
before by their owne confession, and that in
more lardge, illimited, and ample order,
then the Pope himself teacheth or practi-
zeth. For first they generally hold, that not-
withstanding any punishment or seueritie
that such a parson had deserued for his sin-
nes, yett after their such absolution and au-
thoritatiue Indulgence, without any penan-
ce to bee performed, either in this life, or in
Purgatorie, (which they deny) presently after
the separation of his soule from the bodie,
hee is in heauen, and euer dureing happi-
nes. Secondly their Rubricke and Religion
is, to giue these plenarie pardons to all, re-
questing them. Thirdly, euery priuate mini-
ster is allowed to giue these plenaries, which
neither Preists nor Bishops themselves with
vs, can ordinarily doe. Fourthly they giue
these there plenary Indulgences, without
any iust cause, or any cause of pietie at all:
which the Pope himself neuer doth, concer-
ning such punishments for sins, as are payed
in purgatorie, or the like, as is euident not
onely by the writings of all moderne Ca-
tholicks

*Bull. Mar-
tini. Ex-
trau. uni-
genitus*

tholicks of this time, but by these lawes, Canons and former Catholicke Doctores here cited, and others.

Lastly thus I argue: whoſoever teach the diſtinction of mortall and veniall ſins, depriving, & not depriving of grace; allowe ſeveritie, & puniſhment for ſinne, both committed and remitted, & denying purgatorie, ſay all the elect preſently after death are in heaven, muſt needs teach the doctrine of Indulgences, and in more ample manner, then catholicks doe: But the Engliſh Proteſtants before and commonly ſo teach: Therefore they muſt ſo allowe of Indulgences. Bothe propoſitions are evidently true, and confeſſed by Proteſtants: and neede no probation. Therefore the catholick doctrine of Indulgences may not bee denied by Engliſh Proteſtants: They theſelves though in words denying, yett in practice exerciſe it, in an higher meaſure, then is uſed by the Pope himſelf, as I have proved before. And may further add, from their communion booke, where it is regiſtred in theſe wordes: In the primitive Church there was a godly diſcipline, that at the beginninge of Lent, ſuch parſons as were notorious ſynners, were putt to open penance, and puniſhed in this world, that their ſoules might be ſaved in the day of the Lord, and that other admoniſhed by their example might be the more aſtraide to offend. That the ſaid diſcipline may be reſtored is a thinge much to be wiſhed. Where they graunt not onely a puniſhment for example of others

Clementis
6. Bonau.
d. 20. r. p. q.
vls.
Ric. ibidem
q. 1. ma. q.
2. Gabr.
leſt. 57. in
can. Miſſa;
Gorsö q. de
hacra. Aug.
de Ancon.
in ſumma
q. 30. ar. 4.
C. 5. Adr.
Ca. 50.
Cord. Le-
deſm. q. 20.
C. c.

Com. Booke
tit. commi-
nation 5.
Brethren.

to take heed to offend, and to satisfy their congregation, but to satisfy God for their syns committed against him, by their words, to be put to penance, and punished in this worlde that their soules might be saved in the day of the Lorde. For as their friend M. Higgon publicly preached, and with priviledge printed: *As there is a death in syn, and a death to syn, so there is a double resurrection: the first à culpa from syn; the second à pena, from the punishment, which followeth therevppon.* Therefore these men graunting such temporall punishments due for syn, euen when and where the culpa, syn or guilt is forgiven, and yett not exercising any such discipline, or punishment for syn, must needs in their owne proceedings allowe of Indulgences, in a farre more large, ample, or rather prodigall, and presumptuous manner, then is, or at any time was vsed in the Church of Rome.

CHAPTER XIII.

Of the publicke Service of the church in Latine, or grecke: and not in the vulgare Tonges.

NOw lett vs speake of the Relators laste scruple: a *strange Tonge in deuotions*, as hee termeith our latine church seruice. which allthough it bee both in it self, and his Iudgment a matter ceremoniall, in Religion, and soe entreated of, and proued before, yett I will breefely iustifie it by these Protestants themselues, in particular, and argue thus.

That which was the practice of the church of Christ, from the first conuersion of nations vnto him, vntill this age, of Protestants, is still to bee obserued or lawfully may: But the publicke church seruice to bee in the latine tonge in this part of the worlde, wherein wee liue, was euer soe vsed and practized: Therefore still it ought or may bee soe lawfully continued. The first proposition is euidently true, and before often graunted by these Protestants. The seconde is thus proued by D. Doue Protestant Bishop of Peterborough: his words bee these, *Vntill of late* (sc. these dayes of protestancie) *throughout the west part of the worlde publicke prayers were in*

Doue perswasion
Pag. 23.
24. cap. of prayer.

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Latine: in the east part in Greeke. euen amonge those nations, to whome these languadges were no mother tonges. And this the confesserh, to haue beene the custome from the first conuersion of nations. For these two languadges, Latine, and Greeke, with the Hebrue, beeing the learned tonges of the world, (and the Hebrues and Iewes especially in Iury, for the moste part remayninge in incredulitie) The learned and religeous Conuerters of contries to Christ, often not vnderstandinge their barbarous languadges, but preaching and perswading by Interpretors, yett vseing a publicke Liturgie, Masse or church seruice, could neither practize it for themselves, or frame it for others, in their tonges vnknowne. Of which D. Sutcliffe giueth vs a fit domestically example, of this nation English: his words of S. Augustine coming hither from S. Gregorie Pope of Rome to conuert vs, are these: comming alsoe into Kent, hee was not able to speake one worde of English, nor to preache, vnlesse it were by his Interpretor. And yett hee doth, and must needs acknowledge, that S. Augustine vsed a publicke Liturgie, and seruice, which could be none in any equall Iudgment, but that which was vsed in Rome, & hee brought from thence. And in no wise English for this hee must either find among the Infidells, which could not bee: or els to be composed by him or his associats, or by them translated, which cannot be Imagined, they neither (as before vnderstanding

*Sutcliffe
Feb.
Pag. 19.*

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standing our language to compose it, for the Inhabitants, or vse it for themselves: But this they haue confessed before.

Again thus I argue: Such church seruice, masse, or liturgie, and in such tonge, as was sung in the citie of Constantinople it self the cheefe citie of Greece, and in the time of a generall Councell, and yett not in Greeke, may with as good reason, or more be now vsed in England, or any such nation: But the latine Masse was then and there sung: Therefore it may bee still vsed in England and other nations. The *Major* is euident: for by no probabilitie the commaunding citie of Greece and of the christian world at that time, and a generall Councell there and then assembled, would haue allowed a publicke absurditie in Religio: hauing so much more shew of authoritie to reprehend and correct, euen by Protestants sentence then they haue. The *Minor* is proued by M. Hull in these words: *Latine Masse was sung at the sixth Synode at Constantinople in the yeare 666.*

Hull Romes
policies
Pag. 83.

Thirdly thus I argue: all that allowe of the publicke church seruice in a straunge and barbarous tonge to people not vnderstanding, ought in al reason rather to allowe it in the latine, a learned and common tonge to all learned, in this part of the world: But the English Protestants allowe of the church seruice in such a barbarous tonge vknowne: Therefore by much more reason they must approue of the publicke seruice

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*Sutcliffe
Feb.
Pag. 19.*

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standing our language to compose it, for the Inhabitants, or vse it for themselves. But this they haue confessed before.

Againe thus I argue: Such church seruice, masse, or lirrige, and in such tonge, as was sung in the citie of Constantinople it self the cheefe citie of Greece, and in the time of a generall Councell, and yett not in Greeke, may with as good reason, or more be now vsed in England, or any such nation: But the latine Masse was then and there sung: Therefore it may bee still vsed in England and other nations. The *Major* is euident: for by no probabilitie the commanding citie of Greece and of the christian world at that time, and a generall Councell there and then assembled, would haue allowed a publicke absurditie in Religiō: hauing so much more shew of authoritie to reprehend and correct, euen by Protestants sentence then they haue. The *Minor* is proued by M. Hull in these words: *Latine Masse was sung at the sixth Synode at Constantinople in the yeare 666.*

Hull Romes
policies
Pag. 83.

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*Done per-
suas. pag.
24.*

uice in the Latine tonge, which allwayes the
Prest and cheefest Auditors doe vnderstand.
The Maior cannot bee denied: And the Minor
is thus proued from D. Doue a Protestant
Bishop in these words: In Wales their mother
tonge is welche, in Cornewall cornub, in Ireland Irish,
yett in all these places the publicke seruice is reade in
English. And yett hee will neuer proue, nor
with all his Protestants take such paynes in
catechizing, that the Ignorant people in
those Prouinces (those that most neede in-
struction) will euer bee able to vnderstand
the English seruice: vsed among them, or
other more shorte and familiar things in our
language so straunge vnto the.

Fourthly supposing, as often is proued
before, the primatiue Church, and practize
thereof to bee a warrant vnto vs, as also that
(which no Protestant can deny) the priui-
ledges of the Latine Church to bee at the
leaste equal with the Greeke: and that which
all experience and obseruation by lyuing
among Greeks, and Romanes proueth that
the present vulgare Greeke language com-
mon in Greece is altogether different from
that learned tonge of Greece vsed in the
primatiue Church with the holy Fathers, of
that Church in those times, as *S. Basile, S. Chri-
stome*, and such others, thus I argue.

The present Greeke Church (allowed
for the true Church before by Protestants)
publickly vseth the *Masses* of *S. Basile, S. Chri-
stome, &c.* Which the common Grecians doe
not

not vnderstand: Therefore the Contries vnder the Latine Church may vse their ancient Latine Masses, and Liturgies. The consequence is not to bee denied: And the Antecedent is proued from the Protestant Relator, who speaking of the custome of the Greeke Church, hath these words: *Their Liturgies bee the same that in the olde time, namely S. Basils, S. Chrysostomes, and S. Gregories translated, without any bending of them to that change of language, which their tongue hath suffered.* Relation cap. 53. or 54.

Lastely in this point, supposing the mayne graunde of Protestants against Latine seruice to bee, because so the vulgare and ignorant not vnderstanding it remayne without due Instruction, as they pretend, I argue thus. That Church (whether it is the Catholicke, or the Protestant) which by confession and graunte of the opposites and Adversaries, doth much more duely, truely, and diligently, instructe, and catechise yong people, and the ignorant both by word, and writing in their knowne and common language, then the other doth, is not to bee condemned either of negligence or vnskillfulness in this busines: But the present Church of Rome, by Protestants testimonie is in this case: Therefore not to bee condemned. The Maior is euident, and the Minor proued from the same Relator of Religion, who speaking of Catholick Preists vseth these words: They bee of excellencie for pietie, and reuerence towards God, zeale towards the truthe, of Relation cap. 27. sup.

lone towards this people, which euen with teares they can often testifie, they match their aduersaries, (Protestants) in the best, and in the rest farr exceede them. And further to the same of Protestants, and honour of our Religion, thus hee writeth:

Cap. 27.
sup.

For bookes of prayer and pietie, all Contryes are full of them at this day in their owne languadge, Their opposites, Protestants, by their weakenes and coldnes are enforced to take their bookes to supply theirs. And

Cap. 28.
sup.

againe in this maner. Such is their diligence, and dexteritie in instructing, that euen the Protestants themselves (in some places) send their sonnes to their scholes, vppon desire to haue them proue excellent in those arts they teache. This order hath alsoe their solumne catechizinge, in their churches, on sondayes, and holydayes, for all youth that will come, or can bee drawne into it. But this point of their scholes in instructing youth, is thought of such moment by men of wisdom and Iudgment, beeing taught so by very experientie and triall thereof, that the planting of a good Colledge of Iesuites in any place, is esteemed the onely suer way, to replant that Religion, and in time to eate out the contrary. Hitherto this Protestant Relator, to his owne and his Associates shame, and confusion in this cause. And so I end his Questions: hoping that himself with others of his so confounded Religion, will vppon this so great satisfaction conforme themselves to the Church of Rome, and doctrine thereof, as hee hath before aduised.

CHAPTER XIII.

CONCERNINGE REVERENCE
of holy Relicks.

WHEN I entreated before of the religious vse of holy Imadges, I would also haue spoken of this question, the reuerence of holy Relicks, being so neare and symbolizing doctrines, had not the Relator of Religion before referred mee to an other course. Therefore I will now speake thereof, in which case the Catholick doctrine expressed in the Councell of Trent, is this: *Cōcil. Trid. Veneranda esse à fidelibus &c. The bodies of Martyrs Sess. 9. &c. Are to be reuerenced of the faithfull.* According to which thus I argue, in this Article by these Protestants.

That which was the doctrine of the primatiue Church in this question, is true, and what it cōdēned for Heresie, is false: But the primatiue Church taught reuerence of Relicks, as the present Romane Church now dothe, and condemned the contrary of Protestants for Heresie: Therefore the Catholicke doctrine is true in this controuersie, and the contrary of Protestants, false and Hereticall. The *Maior* proposition is euidently true, by often graunte before. And the *Minor* is thus proued. First D. Willet ci-

Willet An. teth and approueth S. Ambrose thus speaking
til. pag. of Valentinian deceased. I will honor his Relicks,
 201. and commend his gracious memorie. D. Sutcliffe
Sutcliffe wittnesseth that S. Gregorie and S. Augustine,
Subu. pag. (that conuerred this nation) esteemed much
 27. the Relicks of Saints. And in their time, Churches
Pag. 50. were built in the honor of Saints, and their Relicks
Willet An. worshipped. And D. Willet with others
til. pag. 13. acknowledge (as they needs must) that *Vigilantius* was condemned of heresie for denyall thereof, in the primatiue Church, and by the authoritie thereof.

Secondly I argue thus againe: That which was the custome and doctrine of the primatiue Church, may, or is still to bee kept and defended: But to pray at the monuments of Saints, and reuerence their Relicks was the custome and doctrine then: Therefore still to bee kept, and defended. The Maior is euident: and the Minor thus proued. First M. Wotton hath these words: *It was the maner of the primatiue Church to pray at the Tombes of Martirs: and the Christians assembled ordinarily, where the Martirs were buried.* And to shew what they did there (which hee would willingly haue concealed, for hee loueth not prayers to Saints, nor reuerence of their Relicks, for which causes the primatiue Christians so there assembled) hee citeth S. Hierome writing in this maner of holy Paula: *shee went into the Sepulchre, and kissed the stone of his Resurrection, which the Angell had remoued from the dore of the Tombe: the place of his bodie, where the Lord had*
 lien,

Wotton
def. of
Perk. pag. 9

Wotton
sup. pag.
 544.

Concerning holy Relicks. 329

lien, as if shee had thirsted for the desired waters, shee
lick'd with her faithfull tongue. D. Downname writeth
the like, of the holy pilgrimadge of that
blessed woman. And to giue moste conuin-
cing instance, and prooffe in this matter,
M. Perkins in his Problema writeth thus: *Primi-* Perkins
tina Ecclesia honorauit & ueneratione prosecuta est problem.
reliquias mortuorum. The primatiue Church did ho- pag. 81.
nour, and prosecute with reuerence the Relicks of the
deade.

Thirdly thus I argue: That vsadge and
behaviour which was lawfull to the Iewes,
and practized of them towards their Relicks,
is now in the time of grace, giuen by Christ,
as lawfull for Christians, towards their holy
Relicks, and things: But the true faithfull
Iewes lawfully vled reuerence and honour
to their Relicks: Therefore it is lawfull to
Christians to doe the like. The Maior is eu-
ident, this beeing no ceremoniall or legall
rhing, abrogated by Christ, but rather con-
firmed, by making the things of his lawe
and Ghospell more reuerentiall, then the fi-
guratiue was: The Minor is thus proued by
M. Wotton in these words: You bringe diuers Wotton
prooffes, that the Arke was had in greate reuerence: all des. of
needlesse for whome denies it? and againe: The Iewes, Park. pag.
saith Hierome, in foretimes worshipped the holy of 581.
holies, because there were the Cherubins, and the pro-
pitiatorie, and the arke of the testament, Manna,
Aarons rodd, and the golden altare, and further in
this maner: Hee speakes not of worshippinge the Pag. 581.
Arke, but the holy of holies, because of the things, that 582.

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were in it. Hee makes the Propitiatorie, Manna, Aarons Rod, and the golden Altare, causes of that worship, as well as the Cherubins. In the words following hee counts the Sepulchre of our Lord more worthie of worship. Then seeing those Relicks vnder the lawe, and before Christ (the meritorious cause of all grace, and such excellencie) were so worthie of worshipping, and reuerence, that they were not onely reuerenced in themselves, but other things were worshipped and reuerenced because of them: and yett by this Iudgment the Relicks in Christianitie (as the Sepulchre, no part of Christ, but the place of his sacred bodies some few howers lying there) *are more worthie of worship*, as this Protestant writer confesseth: wee may not deny this Reuerence, and the Catholick doctrine thereof, to bee holy, euen by English Protestants sentence.

Lastely thus I argue, from the generall practice of English Protestants: if it is lawfull to giue ciuill reuerence to the bodie of a noble man, or woman deceased, because they were noble, and honored when they liued, much more reason there is, to giue religious and spirituall Reuerence to the bodie of a Saint, holy and honored by God, and man, when hee lyued, and now in Ioyes, in heauen, truly and for euer honorable: But the Antecedent is true, by English Protestants, whoe by their *Heralds of armes* allowe, and practice, that all Inferiours shall giue and yeeld the same honour to the bodie of the

of the honorable parson deceased, that was due vnto him, lyuing his soule and bodie beeing vnited; and this though in all morall Iudgment the soule of such an one is damned. And this is the custome and ceremonie, not onely with *Heralds*, but vsed in Court, ratified by their Bishops, Doctors, and Vniuersities, as many and late examples teache, which I will vrge no further, but desire all may liue and die well, that they may leaue behinde them sufficient, or some motiue, eyther to bee honored, or helped by the prayers and deuotions of the lyuinge. The consequence is evidently true, and thus demonstrated: for as excellencie is the cause of honor, and ciuill excellency of ciuill and terrene honor: so spirituall or religeous excellency of spirituall, and such honor. And much more: for the ciuill honor and motiue thereof is onely *ens rationis*, an inuention, worthines, and attribute of men, and nothing at all Inherent in the bodie, or soule of the partie so honored: when the other excellency and cause of honor, is both permanent, and an Inherent dignitie, as is proued before of inherent Iustice, and for euer remayneth in the soule glorified, in the presence of God, his Saints, and Angells in heauen, and there by them esteemed truly worthy of honor.

And how honorable such holy Relicks haue euer beene, especially in this nation, from the first conuersion thereof to Christ, these

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these Protestants themselves in their *Theater* (though so much as they can suppressing all honor, and memory of such things) will sufficiently testifie. Concerning the often and frequent pilgrimages to Rome, to visit and reuerence the holy monuments, and relicks there, they haue told vs before in these

Theat. pag.
305.

Pag. 307.

Pag. 164.

Pag. 298.

Pag. 298.

Pag. 338.

345.

Pag. 391.

Pag. 285.

words: Not onely Priests and lay men, vowed and performed pilgrimages to Rome, but Kings, Queenes and Bishops also did the like. And in particular in these words: Kinge Kenred abandoned both crowne and contry, and went to Rome, where of Pope Constantine hee receaued the tonsure and habit of a monke, at the Apostles tombes. Kinge Cadwallader and Chodwald (if not both one) abandoned their kingdoms about the yeare 682. took the habit of Religion in Rome, so Kinge Iuor a Brittain and Kinge Iue a Saxon. Ceadwalla King of the west Saxons goeth on pilgrimage to Rome. Kinge Inas after hee had reigned in greate prosperitie 37. yeares and odd moneths, professing voluntary pouertie, went to Rome, where in the habit of a Religeous man hee ended his life in pore estate. Kinge Ofroy vowed a pilgrimage to Rome. Kinge Offa in greate deuotion went to Rome. I haue spoken before how Kinge Canatus went on pilgrimage to Rome, to visit the sepulchres of S. Peter and S. Paule. And so of others. And for Hierusalem so farr, and daungerously distant, thus they write: It was an auncient custome to goe to Hierusalem on pilgrimage with a redd crosse worne on their backe, whence the name crosse-backe, or in old English crouche-backe was to them attributed. Whence Edmund Earle of Lancaster second sonne

sonne
crosse
they
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aga
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wh
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cyr
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ho
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Ioune to Henry 3. got that name. So the crouched or Pag. 92.
 crossed friern. And of Princes in particular thus
 they write: Lagman Kinge of man gaue ouer his
 kingdome, tooke the crosse wento to Hierusalem. They
 tell vs also of Q. Helena a most vertuous reli- Pag. 205.
 geous british Lady, Mother to Emperor Constantine C. 258.
 the greate her pilgrimadge to Hierusalem. And
 agayne: Offa heire to the crowne of Eastangles vppon Pag. 311.
 a Religious deuotion tooke his pilgrimadge to the se-
 pulchre of Christ. And agayne: Swayne eldest sonne Pag. 400.
 of Earle Goodwyn (so potent against K. Edward the
 Confessor) vppon a remorse of Conscience vndertooke a
 pilgrimadge to Hierusalem; and in his returne dyed in
 Lycia. Of Robert Father to Kinge William the Pag. 413.
 first, they write in this maner: Seeing at the city
 phlesia in Normandy a moste bewtifull damsell called
 Arlett, tooke her to his bedd, he begatt on her William
 his onely sonne; and after vppon a remorse of Conscience
 vndertooke a pilgrimadge vnto Hierusalem from
 whence hee neuer againe returned. Duke Robert in-
 tending his pious pilgrimadge vnto the holy Land, as-
 sembled all his nobilitie, caused them to sweare fealtie
 vnto his sonne William, heeing then but seven yeares
 old. Entering Iury, not able to trauaile, was borne in a
 litter vppon the Saracens sholders, and neare vnto the
 cytie meetinge a returning pilgryme, desired him to re-
 port in his contrie what hee there sawe, which is (said
 hee) I am caried to heauen vppon the deuills backe.
 And to leaue forreine contries with their
 holy places and relicks thus reuerenced, this
 our owne nation as it visited other contries
 in this respect, so in the same also it was visi-
 ted and frequented of them. Thus they
 write:

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- Pag. 141.** write: Charles King of France congratulated King Offa, with letters of Gladnes, both for his victories and Christian piety in his land embraced: desiring of Offa safe conduct for such his subiects as come to his country in deuotion to God. In which amonge other places Glastenbury was renowned;
- Pag. 207.** for, that Rectory (to vse their words) was in the charters of Edgar, Edmand, Elfred, Edipard, Bring-malthus, Kentwin, Baldred, Ina, Kent all the Conqueror Rufus and others continually termed THE GRAVE OF SAINTS; THE MOTHER CHVRCH: THE DISCIPLES FOUNDATION. Of the hand of Kinge Oswald, thus they write: after his death it neuer consumed, but was shrouded in silver in S. Peters Church at Bedda, now Hambrough, with worthy honor was worshipped for the miracles, and cures that it did, as likewise the earth wherein his blood was spilt. They tell vs also of the pilgrimadge, and reuerence to the Relicks of S. Ihon of Beuerly, both by Kings, and subiects. Kinge Canutus before offered vp his crowne vpon the Martyrs Saint Edmunds tombe. And honored the body of S. Elphegus at the translation of it from London to Canterbury. The Relicks of S. Cuthbert, at Durham were visited in pilgrimadge, and reuerenced by our Kings and others. They tell vs, how the bodies of the two yonge Princes Nephewes to K. Egbert, were miraculously reuealed, (their names Ethelred and Etherbert) and greatly reuerenced. Of K. Kenelme thus they write: Murthered, obscurely buried, but miraculously knowne, and afterwards with greates honor and ceremony translated
- 392.
- Pag. 83.**
- Pag. 294.**
- Pag 307.**
308.

Concerning holy Relicks. 335

translated to the Monastery of Winchcombe, which his
father founded. And so of that glorious and
noble Saint Neote, supposed to bee the sonne of *Pag. 351.*
Kinge Ethelwolfe, brought vp at Glasfenbury. *Hee 352.*
planted a Monastery in Cornwall, whereunto bee ysed
for deuotion and studious meditation (beeing one of
the first diuinitie Readers in Oxford) often to with-
drawe himself, which of his abode there, was after-
wards called NEOTESTOKE, and when hee was
deade, his body was with greate honor interred in the
countrie of Huntington, at a place then called
ANVLFSBVRIE, and afterward in regard of his
Interment, Saint Neotes, and now Saint Needs. And
in the same shire of Huntington at S. Iues, *Pag. 57.*
they tell vs, that S. Iue a Persian, an Heremite
beeing buried, his body was vncorrupted in Robt Epi-
scopall. Had in greate honor, and the towne
tooke denomination of him. And so of
others to many to bee recited.

CHAPTER XV.

*Of the reall presense of Christ, and transsub-
stantiation, in the blessed Sacrament, of
the Altare.*

BECAUSE I would bee loath to
omitt any one question, especial-
ly of moment, wherein these
Protestants take exceptiō against
the doctrine of the Church of Rome: I
will

will next make recitall what their two greate writers D. Sutcliff and D. Willet most dislike therein, and Answer it vnto them, and all others, in whatsoever not before allowed, and iustified, by their owne writers.

Sutcliff

Subu. pag.

44.

D. Sutcliff making mention of those Articles; which hee supposeth wee cannot iustifie, onely reciteth these, that followe: Reall presence, Transsubstantiation, the sacrifice of Christs bodie for the quicke and dead, halfe communion, Popes supreamacie, Indulgences, worshipping of Imadges, and Purgatorie.

Willet

Antil. pag.

264.

D. Willet (as before) assigneth these that ensue: Transsubstantiation, the Sacrifice of Masse, worshipping of Imadges, Iustification by workes, the supreamacie of the Pope, prohibition of Marriage, (in the cleargie) which hee calleth the grossest points of popery. Hee addeth also, an equalitie of Bishops, onely approueth the Hebrue scripture; Iustification by faith, and disliketh free will. These bee all their Exceptions: neither doth the Booke of Articles of their Religion make mention of any other much materiall (except Sacraments whereof hereafter) then either such as I haue allreadie handled, or bee comprised in these Cataloges: Although all in these remembred are not the doctrine of the Parliament Protestant Church of England. But Additions, and new Inuentions of particular Puritanes, as D. Willers Hebrue scriptures, equalitie of Bishops, &c. In which (excepting that which I haue spoken of the scriptures before consonant to the Councell of Trent)

I must

Concerning Reall presence & Transsubst. 337

I must leave him to bee censured as a perjured man (having sworne to their Articles) by their owne Religion, lawes and proceedings. For the rest, most of them bee proued by themselves before, as Popes supremacie; Indulgences, Images, Iustification by workes, or inherent Iustice (not onely by faith) and free will. All the others I am now to examine. And first of Transsubstantiation, and Christs reall presence in the blessed Eucharist, Because it comprehendeth as well this maner of Christs presence, and a true Sacrifice, as they all graunt, vppon prooffe of that veritie: as the question also of D. Sutcliffe termed half communion; For if Christ bee substantially, truly, and wholly present in both kinds: Then it is not an half, but whole communion, and receauing of Christ: for hee must needs bee equally receaued and participated vnder the one, as vnder both kindes and formes: according to the common opinion of schooles, as well longe before the Councell of Constance as after, teaching that no more fruite is communicated and giuen to the Receauers and Communicants, by both, then by one kinde. this supposed. I Argue thus in this Question. Whatsoeuer doctrine the highest binding, authoritatiue, and commanding Iudgment which (by these Protestants before) is a generall Councell, hath determined, defined & concluded, is to bee embraced and mayntained: But the doctrine of Christs reall presence, and Transsubstantiation,

T

tion,

D. Thom. 3.
p. 9. 80. ar.
3.
Gabr. lect.
84.
Ric. d. 11.
Caiet. 3. p.
q. 3. ar. 3.
Sor d. 12. q.
1. ar. 12.
pet. Sor.
lect. 10. Eu-
char. Lodes
Claud. de
Saints
Rnard. &
alij.

338 *English Protestants Reconciled, concerning*
reason, is such: Therefore to be embraced,
and maintayned, The Major is evident, and
often graunted by many of these Prote-
stants: among whome D. Feild writeth thus:

Feild l. 4. The Bishops assembled in a generall Council, may in-
c. 16. terpret the scripture, and by their authoritie suppress
all them that shall gaynesay such Interpretations, and
subject every man, that shall disobey such determina-
tions, as they consent vpon, to excommunication, and
censures of like nature. The Minor is also proued

Couell def.
of Hook.

pag. 21

Parkes ag-
ainst Lim-
bom. pag.
176.

Tom. 3. Cō-
cil. in Con-
cil. Later.
Bergam.
bist. an.

1213. Go-
nostr. bist.
an. 1215.

Palmer.
Floren.
chron. an.

1215.
Concil. La-
teran.
cap. 20.

by them, directly in this maner: for first both
D. Couell and M. Parkes cite and allow the
Councell of Laterane, as a Rule of faith:
And hauing present in it the Patriarkes of
Greece, Constantinople and Hierusalem, 70.
Metropolitanes, 400. Bishops and other Fa-
thers about 800. together with the Legates
both of the Greeke and Romane Empire,
with the Orators of the Kings of Hierusa-
lem, Fraunce, Spayne, England (so especially
binding vs) and Cyprus: I trust the rest of
them cannot deny it to bee generall, if euer
any was so termed, this beeing farr the grea-
test that euer was in the worlde: now that it
defined Christs reall presence in the blessed
Sacrament, is evidently demonstrated by
these expresse words of the Councell gra-
unted by Protestants: Verum Christi Corpus &
Sanguis in Sacramento altaris sub speciebus panis
& vini veraciter continetur, transsubstantiatis pane
in Corpus, & vino in Sanguinem, potestate diuina.
The true bodie and blood of Christ is truely conteyned
in the Sacrament of the altare vnder the formes of
breade

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breade and wyne, the breade beeing transsubstantiated into his bodie, and the wine into his blood, by the diuine power. Therefore all English Protestants are suppressed by D. Feilds sentence before, from gayne saying it. And to shew further that this was no new and straunge doctrine, then first held, and defined, bur of the auncient primatiue Fathers, thus I argue againe in this question.

*Feild 1.4.
c. 16.*

Whosoeuer held that there is in this Sacrament a conuersion, mutation of one thinge into an other, and not in shape, but in nature, that breade is made Christs bodie, that the visible creatures are chaunged into the substance of Christs body, & blood, &c. Doe and must needs graunt *transsubstantiation*, and Christs reall presence in the B. Sacrament: But the auncient Fathers doe this: Therefore they teach and graunt *Transsubstantiation*. The Maior is euident, those termes beeing equiualent with *transsubstantiation*, and seme the verie same both in effect and name.

The Minor is proued by M. Perkins in these words: *The Auncients when they speake of the supper, haue many formes of speache, which shew a conuersion: Ambrose vseth the name of conuersion, and the name of mutation. Ciprian saith, it is chaunged not in shape but in nature. Origen saith, that breade is made the body by prayer. Gaudentius saith, Christs bodie is made of breade, and his blood of wyne. Eusebius Emis-senus saith, that the Preist by secret power doth chaunge the visible creatures into the substance of Christs bodie, and blood. And that the breade doth passe into*

*Perkins
probl. pag.
153. 154.*

340 *English Protestants Recatatio, concerning the nature of our Lords bodie. Anselmes saith, that the breads doth flit into Christs bodie. Fulbertus saith, it is transfused. Algerus saith, it is transacted and transferred into Christs bodie. Hitherto this Protestants words of those auncient Fathers doctrine in this point, to which hee might haue added many more, and more conuincing: But hee knew these too many, and manifest against them, as appeareth by this his frivoulous glosse vpon their expresse sentences, confounding and confuting himself in his owne words, which bee these: But the Auncient Doctors where they speake of the conuersion and change of the breade, they vnderstand the change of the vse, and condition, not of the substance. What man but impudent, and voide of all shame, and grace, would Father vpon so many holy, and renowned Learned Fathers, so grosse equiuocation, or rather flatt lyinge, to speake one thinge, and meane an other, as hee speaketh, and this in so cheefe and materiall article of Faith, and Religion, wherein not the least equiuocation may bee vsed, if it could saue the life of thousands or millions of men. And to confound this Sacramentarie by his owne fellowes: First D. Feild writeth thus: The bodie of Christ is present in, and with the sanctified Elements. The primatiue Church thought the sanctified and consecrated Elements to bee the bodie of Christ. Where hee plainly confesseth that those primatiue Fathers ment as they spoke, and both spake and ment, as Catholicks now doe, that Christ is really present*

Feild pag.
350.

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present there. And that there was a substantial change, or transsubstantiation of the breade and wine into the bodie and blood of Christ. Secondly D. Downname tolleth vs, that S. Ambrose, one of his cited Authors speaketh thus: *Wee adore in the misteries that flesh of Christ, which the Apostles adored in the Lord* I E S U S. Then if the same flesh of Christ, which was adored of the Apostles, is both present in this Sacrament, and to be adored, that Doctor did speake of a true and substantial conversion and mutation. Thirdly hee is so cleare in this point for Catholicks, that M. Middleton not knowing how to glosse him, yett more then inconsiderately angry with that holy and Learned Saint, and Doctor, for that his doctrine, speaketh of him in these prophane termes: *Hee is guiltie of presumptuous and desperate blasphemie*. Fourthly M. Perkins before citeth and numbrell with the other aunient Fathers, Algerus, who wrote expressly against Berengarius, in the question of transsubstantiation, and in his booke extant in that matter handeleth and confuteth the objections of carnall reason against it, in the some order as the present scholemen doe. And it is so manifest that hee taught this doctrine of transsubstantiation, which the other as then an Hereticke denied, that M. Middleton confesseth, that Berengarius in his Recantation beginning *Ego Berengarius, &c.* did so far aknowledg the real presence, & Transsubstantiation, that hee thinketh the Catholicks of this time rather suppose

*Downname
l. 2.
Antich.
pag. 110.*

*Middleton
papistom.
pag. 61,
Alger. l.
contra Bereng.*

*Middleton
papistom.
pag. 94-95.*

342 *English Protestants Recantation concerning*
bee confessed to much, then to little in that
Matter. And the present Protestant Arch-
bishop of Canterbury speaketh of him in
these words: *Berengarius in deed was onely called*
in question for denying of Transsubstantiation, in the
Sacrament, and hee yielded once or twice, to recant,
and abiure the doctrine, which hee held. Then they
which write against him, and all those Lear-
ned Fathers cited by M. Perkins before, con-
senting with them, as hee confesseth, must
needs maintaine the reall presence of Christ
and *Transsubstantiation*. And those Protestants
of England, which defend the contrary,
must needs bee Hereticks; for that cause, as is
thus by a new argument proued from their
owne Protestant Archbishop. Whosoever
mainrayne a doctrine publicly, and Iuridi-
cally recited, & abiured be Hereticks: But al
English Sacramentaries bee such: Therefore
they bee Hereticks: and the contrary is true
Catholicke doctrine. The *Major* is evidently
true: And the *Minor* proued before by their
cited Archbishop, teaching (which they all
confesse) that the recanted and abiured he-
resie of *Berengarius*, is the same which they
defend. Again thus I argue: whatsoeuer
thinge, beeing Christs bodie, when it is re-
ceaued of vs: and is with deuotion to bee
receaued, because it is his bodie: and is after
an ineffable maner his bodie: and by grace
made Christs bodie: and is his bodie present
in the sanctified elements, is the true bodie
of Christ: But the B. Sacrament of the Eu-
charist,

*Abbot ag-
ainst D.
Hil pag 60*

*notable
confession
1520*

*1520
1520*

*notable
confession
1520*

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charitt, is so. Therefore it is the true bodie
of Christ. The Maior is manifestly true; And
the Minor thus proued by these Protestants.

First D. Doue Protestant Bishop of Peterbo- *Doue per-*
rough writeth thus: As often as wee bee made part- *suas. pag.*
takers of the Lords Table, wee receaue the Lords *28.*

Bodie, because hee hath said in his owne self. Wee re- *notit. h. 12.*
ceae it with reuerence and deuotion; because it is his *in. R. 12. 12.*
bodie. And approueth the Catholick doctrine *201. 287.*

of Bishop Gardiner and others; saying with
allowance thus: Stephen Gardiner and the learned *201. 287.*
of their Church were wont to say, it was his bodie

ineffably modo, after an vnspeakable maner, after such
a maner as mens tonges could not vtter. And so say

all Catholicks at this day; numbering this
amonge the greates mysteries of Christian

Religion, as the auncient fathers did. Where-
by the sacramentaries are confounded: For

to say, or thinke that breade and wyne may
bee figures of Christs bodie, and blood, as

many other things are, and diuers things bee
figures of others, is neither vnspeakable, or

not able to bee vttered, but a thinge so easie
to bee conceaued, and spoken, that euery

ignorant man can both without difficultie
conceae, and vtter it. Again the same Pro- *Doue supr.*
testant Bishop thus writeth of Catholicks in
England: If they will receaue at our hands, wee will

not bee ouer hastie with them to examine them, how
they doe expound the words, Hoc est Corpus meum, this
is my bodie. Which no man of conscience, and
learning can write, much lesse a pretender to
bee a Bishop and Pastor, except hee doth in-
wardly

344 *English Protestants Reueratio, concerning*
 wardly thinke the Catholicke doctrine of
Transubstantiation, and the reall presence to
 bee true: otherwise hee should admit both
 men that bee vnworthy, & in some of their
 iudgments, Idolaters to the greatest Sacramēt,
 which cannot bee excused from moste hey-
 nous sin. To him I add M. Middleton speaking
 in this maner: Though breade by nature bee but a
 prophane common Element, appointed of God to feede
 our bodies; yett by grace it pleaseth the Lord to make
 it his bodie. D. Feild as before writeth thus: I he
 bodie of Christ is present in and with the sanctified
 Elements. Therefore there is a reall presence
 and *Transubstantiation*.

Further thus I reason: That which by the
 omnipotencie of God, is made Christs bo-
 die, and is that in which Christ is really pre-
 sent, and in which there is probably taught
transubstantiation of breade into Christs bodie,
 that which by antiquitie was said to bee
 made Christs bodie, and is, the flesh, which
 was giuen for the life of the worlde, is vere-
 ly and truely the bodie of Christ: But the
 Eucharist is thus: Therefore it is the true
 bodie of Christ. The Maior proposition is
 euident. And the second thus proved by
 D. Couell whose words of this sacred miste-
 rie bee these. The omnipotencie of Christ maketh

Couell def. of Hooker it his bodie. Wee all agree in a reall presence. And
 pag. 276. speakinge of the maner how Christ is mira-
 culously made present there, hee writeth

Couell def. thus: Wee must truly beleue, that Christ is there
 pag. 116. present. Which because some irreligeous men, at the
 117. sup. first doubted: men haue beene driuen to finde out, these
 reasonable

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reasonable satisfactions, or rather satisfaction to hu-
mane reason, from his omnipotence, transsubstantia-
tion, or such like: whereas in deede wee knowe that in
many misteries of our faith, it is sufficient to beleue
the thinge, though wee cannot comprehend the maner
how. And citeth there the highe misterie of
the Trinitie, the Resurrection and this blessed
Sacrament to bee of that kinde. Then seeing
by this allowance, it is so certaine, that
Christ is really present there, that it is Irreligi-
on to doubt it, and it is a reasonable satis-
factiō, euen to humane reason (from whence
Protestant arguments against it bee deduc-
ed) that the maner is by Transsubstantiation, as
wee Catholicks teache, no man but Irreligi-
geous, and vnteasonable, can call it into
question. And hee writeth further of this
matteer in these words: it is on all sides plainly
confessed, that this Sacrament is a true and reall parti-
cipation of Christ, who thereby imparteth himselfe,
euen his whole entire person. Therefore if the
whole entire person of Christ which cannot
bee without his bodie and blood, is there,
and there imparted and receaued, damnable
is that diminishing doctrine, wherein sa-
cramentaries would haue it but a signe & fi-
gure: And hee expressly teacheth, that they
doe not, or should not differ from the Ro-
mane Church, concerning the true, reall,
and substantiall presence of Christ, in this
Sacrament. Which hee as plainly expres-
seth, where entreatinge of the dignitie of
Preists, hee writeth thus: To these parsons, God

*Council sup.
pag. 119.*

*Council sup.
pag. 87.*

346 English Protestants Recatatio concerning
imparted power ouer his mysticall bodie; which is the
societie of soules, and ouer that naturall, which is him-
self: for the knitting of both in one, a worke which
Antiquitie doth call the makinge of Christs bodie.

Couell mo-
dest exa-
minat.
pag. 105.

And in an other treatise hee speaketh, of the
same matter, in this manner: The power of the
Ministry by blessing visible Elements, it maketh them
inuisible grace. It giueth daily the holy Ghost, which to
dispose of that flesh which was giuen for the life of
the worlde: and that blood which was poured out to
redeeme soules. Hitherto his Learned Prote-
stant, whose words bee so plaine in this
point, that no conclusion, but themselves,
needeth to bee inferred from them. And
not onely in this, but other Questions, as be-
fore, these Protestants of England are so
cleare, for Catholiks doctrine, and against
that, which their parlamentarie Religion
doth, or would seeme to teache, that D. Willet
writeth of them in this sorte. They maintayne
traditions, free will, freedom from sin, Iustification by
worke, workes of supererogation, of transubstantia-
tion with diuers others. Therefore euen by Pro-
testants, this sacred doctrine of the Romane
Church is to bee embraced, and defended:
as well taught by Catholicks, Protestants,
and D. Feilds true Greeke Church also: from
which lastely thus I argue.

Willet
pud Parkes
against
Limbo.
pag. 20. 21.
des first te-
stim.

That doctrine which is taught by the
true Church in Protestants Iudgment,
which by them cannot err in any essentiall
thing, is true: But the doctrine of the Ro-
mane Church concerning the reall presence
and

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and transubstantiation is such: Therefore it is true. The first proposition is proved and graunted before: And the second is manifest in these the expresse words of the Greeke Churches censure, vppon Protestant doctrine: It is the Iudgment of the Church, that in the holy supper after consecration, and benediction, the bread doth passe, and is chaunged into the verie bodie itself of Christ, and the wyne into that blood of his, by the power of the holy Ghost. For our Lord in the same night wherein hee was betrayed; taking bread and giuing thanks, brake it and saide, take and eate; this is not bread; or a figure of my bodie, but this is my very bodie; and my blood. So that, both then and now the bread is transformed and chaunged into his bodie, and the wyne into his blood, as our Lord promised, and affirmed in many places of scriptures. And this is more then sufficient of this matter: especially seeinge not onely Queene Elizabeth, in her first Parliam
Parliam An. 1. Elizabeth. parl. 1. Iacob parl. 1. Edw. 6 c. bothe kindes.
ment receaued this doctrine of Transubstantiation, by allowing and reuiuing the statute of Kinge Edward, the sixt in that behalfe, and this their statute was neuer yett repealed: But also in the first parliament of his maiestie confirmed with the rest of Q. Elizabeth. The Protestant publishers of Petrus Gallatinus, tell vs, that the testimonies which hee bringeth from the Rabbynes before Christ, are vndeniable, which allowed, D. Morton writeth thus: They are more playne and pregnant for transubstantiation, then are these sayings of transubstantiators themselues. They make so directly for transubstantiation, that the moste Romish Doctors
Praefat. in Petr. Galatin. Frac. An. 1602. Mortō App. pag. 396. & pag. 395
for

Casaubon
resp. ad
Card. Per.
pag. 50. 51.

348 *English Protestants Recantation*, about
for the space of almoste a thousand yeares, after
Christ, did not in so expresse termes publish this mystery
to the world. Againe D. Androwes Protestant Bishop
of Ely cited by Casaubon and Casaubon him-
self, from our Kinge himself, (as hee saith)
affirme: *It is Christs body the same object, and thing,*
which the Romane Church beleaueth. Therefore ac-
knowledging there is a chaunge in this Sa-
crament, as commonly they do, that before
the words of consecration it was breade,
and wyne, and after, is the same object and thing
which the Romane Church beleueth, the body and
blood of Christ. This chaunge beeing from
breade into the body of Christ, and from
wyne into his bloode, which is a chaunge.
Substantia in Substantiam, of one substance into
an ohter, must needs bee (as wee Catholicks
teache) *Transsubstantiation.*

CHAPTER XVI.

Of the holy Sacrifice, of Christs blessed bodie, & blood,
comonly called the Masse, daily offered in the Church.



ND hereby is not onely proued
the Catholicke doctrine of this
particular question, of Christs
reall presence in the B. Sacra-
ment, and the maner how by *transsubstantia-*
tion of the elements breade and wyne by
power of his omnipotent worde into his
moste sacred bodie and blood: but those also
which depend from thence, as is before re-
membred, the sufficiencie of communica-
ting

ting of such as doe not offer the holy sacrifice (first instituted and euer to be continued in both kindes) in the one kinde onely: as also the true externall and publicke sacrifice of Christs true Church, consistinge of the oblation and offering of his most B. bodie and blood, in these holy Misteries; for which, because it hath beene so prophanely and blasphemously contradicted by diuers of our English Protestants, I meane to speake a little more particularly therein: and from themselves first argue thus.

Whatsoever is the reall and true bodie, and blood, of Christ, now vnseperable from his moste blessed soule and is publickly offered vnto God by the lawfully called and authorized preists of his Church, is a true, publicke, and holy sacrifice: But that which is commonly called the *Eucharist*, or blessed Sacrament of the altare, offered by Catholicke preists, of the Romane Church in Masse, is such: Therefore it is a true publicke and holy sacrifice. The *Maioꝛ proposition* is euidently true and confessed of all men of learning in Christianitie, neither can be doubted of any, that is ignorant if hee knoweth the termes themselves expressly signifying and shewing the veritie thereof euen by the light of nature. The second proposition is also more then abundantly proued and verified by these Protestants in the last chapter: yet to giue it a further (though needles) confirmation, I proue

350 *English Protestants Recantation about*
proue it againe in this order to be a sacrifice
externall and publicke.

That doctrine which that Church, which
is esteemed by Protestants to be the true
Church teacheth, is to be allowed: But this
doctrine of Christs blessed bodie, and blood,
to be ouer publicke sacrifice, in the Church,
is such: Therefore it is so to be allowed.
The first proposition is often graunted be-
fore; and the second of the Greeke Church-
es opinion, and practice, both at this
present, and from the time of the primatiue
dayes of christianitie, to be agreeable with
the present Romane Church, is iustified by
the Protestant Relator of Religion in the chap-
ter of holy ceremonies His words (to make
a new repetition) of that Churches do-
ctrine are these: With Rome they concur in the
opinion of transsubstantiation, and generally in the
seruice, and whole bodie of the Masse, in praying to
Saints, in auricular confession, in offering of sacrifice,
and prayer for the deade, and in these without any, or
with no materiall difference. They hold purgatorie
also, and worshipping of pictures. For the forme and
ceremonies of the Masse they much resemble the La-
tines. In crossings they are verie plentifull. In summe
all those opinions which grew into the Church, before
that seperation, betweene the Greekes and Latines,
and all those ceremonies which were common vnto
bothe, they still retaine. Then this doctrine and
practice of this publicke sacrifice, beinge
not onely the vse of these two Churches
now, but before their seperation, which
these

Relation
cap. 53. or
c. 54.

Cap. 55.

Relat. of
Relig c. 53.
or 54 sup.

these Protestants in that place haue told vs *Cap. 11.*
 to haue beerie 1100. yeares agoe, must still *sup.*
 with reference be obserued. Which this
 Protestant Relator shall here confirme againe, *Relat. sup.*
 speakinge of the present Greeke Church in *cap. 53. or*
 these words: Their liturgies be the same that in *54.*
 the olde time, namely S. Basils, S. Chrysostomes, and
 S. Gregories (which is the same that the Romane
 Church now vseth) translated, without any
 bending them to that chaunge of language, which
 their tongue hath suffered. M. Middleton also *Middleton*
 telleth vs of the Masse of Basile, Chrysostome, and *papisto-*
 Epiphanius, and that in them the deade were prayed *maist. pag.*
 for. D. Morton goeth higher, to the dayes of *51.*
 the Apostles, citing and allowing not onely *Morton*
 the Masses of S. Basile and S. Chrysostome, *Apol. part.*
 but S. Iames the Apostle himself. Where- *2. pag. 81.*
 fore I hope hee and others will be the better
 pleased to accept the Censure of Hieremias
 the Constantinopolitane Patriarke taking
 vpon him to be supream in that Church,
 vttered in these words: The holy Masse is a sacri- *Hierem. in*
 fice instituted of Christ in memorie and commendation *censur.*
 of all his mercie and humilitie sustayned for our
 sakes. Saint Iames the Apostle, called our Lords Brother,
 first reduced into order that liturgie and Sacrifice,
 being so instructed of Christ to doe it. In all parts
 of that holy sacrifice, nothing els is handled, but an
 vniuersall order of things, which our Sauour vnder-
 tooke for our Redemption. How these primatiue
 Masses, liturgies or formes of the B. sacrifice
 of Christs bodie and blood, in all questions
 and articles of Religion agree with that
 which

352 *English Protestants Recantation about*

which the Roman Church now practizeth from S. Gregorie, as these men before allowe; and others write from S. Peter the Apostle, is apparant in those liturgies and Masses, and too longe to be cited in this place. And from hence thus I argue againe.

That doctrine, and publicke practice of Sacrifice, or other, which was instituted by Christ, practized by his Apostles, and such holy Saints and Doctors of the Church, as Sainct Basile, S. Chrysostome, S. Epiphanius, and S. Gregorie were, may and ought still to be obserued, kept, and vsed: But the doctrine, and practice of our publicke Church Sacrifice, or Masse, is such. Therefore it may, and ought still to be kept and vsed. The first proposition is moste evidently true, and cannot be denied by any true Christian: and the Minor is before proued in these laste Protestants allowed citations: and may further be confirmed by these Protestant writers: D. Sutcliffe writeth thus:

*Sutcliffe
subn. pag.
32.*

Wee reade in Ignatius this phrase, offerre and, sacrificium immolare, to offer and immolate sacrifice, and like phrases in Irenaeus, Ciprian, Tertullian, and Martialis, who mentioneth also Altars. And these words, and the things, truly signified by them, Altare and Sacrifice, are in the Greeke and other tongues so vnseperably ioyned, and knitt together, that D. Morton doth thus acknowledge: Wee cannot dislike the sentence concerning the mutuall relation and dependance betweene an Altare and sacrifice: but graunt that altare

*Morton
App. pag.
162. l. 2.
cap. 6.
Sect. 1.*

doth

doth as naturally and necessarily inferre a Sacrifice, as
 a shryne doth a Saint, a father a sonne. And a-
 gaine: It is truly said Sacrifice and preisthood are
 Relatiues. Then, for altares hee hath had be-
 fore, that they were in the Apostles time:
 and consequently Masse, the Christian sa-
 crifice was then: for hee hath told vs they
 cannot be seperated. And his Protestant
 Bishops in their late Theater, will putt him
 out of all doubt, that from the beginnyng
 of Christianitie, euen in England, such al-
 tares for sacrifice were vsed of the Chri-
 stians. Their words be these: It is reported that
 Patrick the Irish Apostle, and canonized Saint longe
 before the Raigne of Kinge Lucius preached the Ghospel
 in many places of Wales: And also that Ninianus Ber-
 nicus of the race of the Brittainish princes conuerted the
 Picts to the Religion of Christ. To which effect also the
 sayings of S. Iohn Chrysostome Bishop of Constanti-
 nople enforce. And amonge Islands expressly nameth
 this our Brittain: Whose Inhabitants (saith hee)
 haue also consented to the word, which is planted in
 euery harte, in honor whereof they haue erected their
 temples, and Altares. Thus in the Brittain tyme;
 that S. Augustine brought in Altares, Masse,
 and the ceremonyes thereof is proued by
 these Protestants in other places. And the
 Theater it self setteth this for one of the Que-
 stions of S. Augustine to S. Gregory: *Quis-
 offerred on the Altare how to be distributed asked by
 Augustine of Pope Gregory.* And thus they write
 of Kinge Redwald. After baptisme returninge to Ido-
 latri, in one and the same temple after the manner of

Theater of
 greate Brit.
 pag. 205.
 n. 12. pag.
 204.

Theat. pag.
 330.

Pag. 333.

354 *English Protestants Recantation, about the olde Samaritans, hee erected an Altare for the service of Christ, and an other little Altare for burnt sacrifices, which stood vnto the dayes of Beda himself. And longe before againe in the Brittans tyme they tell vs of Preists slayne standinge at the Altars. And againe in Gildas tyme 1200. yeares since, oathes taken vppon the Altars made of stone. And to secure D. Morton what the sacrifice offered vppon those Altars was, they tell vs, that in this primatiue tyme, in thislland, amonge the brittans: The Altar was called the seate of the celestially sacrifice, And againe, whereas D. Morton hath graunted before, That Sacrifice and preisthood are Relatiues, which bee of an vnseperable nature, Both hee, and all others that now so earnestly contend to haue themselues accounted Preists, must as much labour for this externall sacrifice, which as hee affirmeth, is vnseperable from preisthood. Otherwise if they shall agayne fly vpp and downe, to their fantasied spirituall preisthood, and sacrifice, *Queene Elizabeth* (if her prayers and deuotions had beene as greate) was as good a Preist. As S. Peter was, and D. Mortons Mother, grandmother, beldame, and all women of his kindred, or in the world, (if their vertue were equall, were as good Preists as hee: if hee were a true Preist, which I deny: And yet they all agree, that all woman sexe, and kinde is vncapable of holy preisthood. Againe D. Morton with his friend *Theodore Bibliander* assuer vs, that the Rabbins before Christ*

Pag. 291.

Pag. 317.

Theater

pag. 317.
sup. n. 6.

Morton.
App. pag. in
sacrif.

Sacrifice of Masse. 355

Christ did teach, that those which receaued the *Messias*, should in place of the sacrifices of *Moses Lawe*, haue an externall sacrifice in breade and wine, and called it *Thoda*. Which is sufficient for this place, & purpose, where I onely proue, that there is in Christian Religion an extenal sacrifice to succeed the sacrifices of the Lawe; for that this sacrifice though begun in breade and wyne, is the blessed body and blood of Christ, I haue proued by these Protestants in the former chapter. And this which I contend in this place, is playnely graunted vnto mee by *Casaubon*, wrighting in our Kings name, and by his commaund as hee protesteth, and in these words: neither is the Kinge ignorant, nor denieth, that the fathers of the primatiue Church, did acknowledge one sacrifice, in Christian Religion, that succeeded in the place of the sacrifices of *Moses Lawe*. And accordinge to this it is confessed by other Protestants, allowinge also, the doctrine of the primatiue fathers for a Rule to vs: The words of *M. Middleton* are these: The sacrifice of the Altare, and vnbloody sacrifice were vsed in the primatiue Church; and the auintient fathers called the sacrifice of the body, and blood of Christ, a sacrifice. And agayne: The primatiue Church did offer sacrifice at the Altare, for the deade. Sacrifice for the deade was a tradition of the Apostles, and the auintient fathers. Then if this was from the beginninge, true and Catholick doctrine, to offer sacrifice, and say Masse for the deade, much rather for the liuinge, and so both for the lyuing and

*Casaub.
resp. ad
Card. Per.
pag. 516
32. C.*

*Middlet.
Papist. pag.
92. 113.*

*Pag. 49.
sup.
Pag. 137.
138. 47.
45.*

356 *English Protestants Recantation, about the deade, in Protestants Iudgment. And so both the forme of our holy preisthood. Receaue power to offer sacrifice in the Church for the liuinge and deade: And also holy sacrifice of Masse, offered for such purpose, by a duely consecrated Preist, is holy and acceptable before God. And all English Protestants that shall deny it, at not onely within the Anathema of the Councell of Trent in these words:*

Cecil. Trid. Sess. 6. cap. 1. de Sacrif. Miss. If any man shall say, that in the Masse a true and proper sacrifice is not offered, lett him bee Anathema: But subiect to the curse and condemnation of the primatiue Church, against Aërius, the Hereticke, and his complices, as their owne

Doctors Feild and Couell are wittnesse in this

Feild pag. 138. l. 3. cap. 29. Concl. Exam. pag. 114. manner: Aërius condemned the custome of the Church, in naminge the deade at the Altare, and offeringe the sacrifice of Eucharist for them: and for this his rash and Inconsiderate boldnes, and presumption, in condemninge the vniuersall Church of Christ, bee was iustly condemned. How much more then are these present Protestants wortheie condemnation, who do not onely contemne the doctrine, and custome of the present Ro-

mane, Greeke, and vniuersall Church of Christ, in this so greatly concerning question, but against their owne Iudgments, with rash inconsiderate boldnes, and presumption, condemne the vniuersall primatiue Church, and confederate themselves with Herericks (in their owne Iudgment) iustly condemned against it. And contrarywise this holy Catholicke doctrine of Masse, or Sacrifice for

the liuing and deade, by our Enemiies allowance, a Tradition of the Apostles, vse and custome of the vniuersall Church of Christ, in the primatiue, and best flourishing estate thereof, and euer since continued, is inuio-
lably to bee maintayned.

CHAPTER XVII.

OF THE SINGLE, AND CHASTE
life, of Preists, and vowes of chastitie.



OW lett vs come to that doleful
and heauie Question to these
maried Protestant Church men;
To proue by them also the aun-
cient and true Catholicke do-
ctrine, and practice of the single, and chaste
life of Preists, and vowes of chastitie: The
contrary wanton, licentious and sacriled-
geous libertie vnto this and other works of
perfection, whillfull pouertie, and obedien-
ce as it first made way for Protestant here-
sies into the world, as appeareth by their
Apostle *Luther*, and the rest presently vpon
their reuolt, for chastitie, pouertie, and obe-
dience, which they had vowed: for the most
part giuing themselves ouer to their contra-
ries, Lust, Riches & Rule: so it is to this day
so vnpleasing a thinge in this Epicurean
Age, that they cannot endure to follow the
canons either of the Latine Church, vnder

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whose obedience they should bee, if thy will shew any at all, or to the Greeke Church eyther as will appeare in this chapter, howsoever they will seeme to allowe thereof, especially in this Article, of later dayes vsing more liberrie therein, then other Churches But to omitt all things of discontentment to this people I argue thus. That doctrine and practice which is a worke of perfection, profitable vnto, or making perfect the members of Christs mysticall bodie, his Church, ought to bee allowed and practiced of them: that call themselves the perfect, and reformed Church, especially in that sorte of people, or some greate part of them, that are, or would bee esteemed the moste perfect, reformed guides and directors to others, as their ministers pronounce themselves to bee: But the doctrine and practice of single and chaste life, and vowes of chastitie. Bee such: Therefore to bee embraced and allowed of these Protestants, otherwise they haue not the perfect and reformed but vnperfect and deformed Church.

Cap. 7. sup. The first proposition is evidently true, and in the light of nature too grosse absurdities doe followe in denying it. The second proposition is at lardge proued by these Protestants in the chapter of precepts and counsailes before from whence at this time I will onely shew by D. Couells testimonie, that it is so absurde to deny it, that hee would free all Protestants from it. His

words

words of the workes of perfection bee these. In these points all haue not holden the same opinions: some thought the counsailes to bee of the some necessitie, with precepts: as those Hereticks called Apostolici. Others esteemed them as things indifferent. Others as things forbidden, which error is accused by some of our Aduersaries, to bee an opinion of our Church. There is none of any sound Iudgment in our Church, which doth not thinke, that willing pouertie, humble obedience, and true chastite, are things verie commendable, and doe bringe with them greate aduantage to the true perfection of a Christian life. By these wee doe more then without these wee should. Then these men graunting the doctrine, and neuer practizing the vse of it, from whence this aduantage to true perfection is brought, are in a practicall error, in this point and ought to reforme themselves. Yf any man will excuse their omitting of it: hee must needs answer, that it is, either because they will not, or are not able to performe it. If it onely proceedeth of willfullnes, they are generally to bee reprobued of willfull obstinacie, and sin against the holy ghost, vniuersally refusing or resisting such holy motions, Inspirations, and graces. If they say, it proceedeth from want of grace, spirituall power, and assistance to effect it, they plainely proue, and thereby acknowledge themselves, and their Religion, to bee gracelesse, and not of God; not hauing that habilitie, and strengthe in any one compaignie, or societie of men, or women, amonge

Couell def.
of Hooker
pag. 52.

them in so long time, to embrace and practice that which so profiteth to perfection. And as strongly graunt, the Church of Rome, and the doctrine thereof for true, wherein that grace hath bene given to thousands of societies, to professe, to lyne, and die in perpetuall vowed chastitie; which hath not bene bestowed one any one fraternitie in their Religion. And thereby demonstrate to the world, that those Catholicke Preists of our nation, whom they persecute as enemies to God, are in this greate fauour, and grace with him, in performing that perfect estate, of continencie which our Adversaries openly confesse they cannot do. Which wee are so far from acknowledging in vs, that in greate multitudes, wee will solemnely sweare, wee truly performe it.

And no man vnderstandinge the seuerer canons of Catholicke Religion, for such offenders, the greate reuerence wee giue to that moste blessed sacrifice, which wee daily offer, and what Innocencie of life at the leaste to bee free from all carnall and other mortall sinne, wee require vnto it, and the ministring of all other Sacraments continually practized by vs, can condemne our Order in this matter further in this question I argue thus: That which was decreed by the Church, within the first 400. yeares of Christ, is now to bee obserued: But the vowe of continencie was then decreed to
bee

bee annexed to holy order: Therefore stilk to
to bee obserued. The Maior is allowed befo-
re: And the Minor proued by M. Perkins in
these words: *Continencia votum, necessarium, &* Perk. pro-
perpetuum, &c. The vowe of continencie, *necessaris,* blem. pag.
and perpetuall, (seemeth first to haue bene decreed in 191.
the West Church, about 380. yeares after Christ.
Traci it was receaued before, but by the private de-
nation of some, not by the publicke Iudgment of the
Church. If any man saith, hee acknowled-
geth, then onely to bee decreed though
vsed before, and this in the west Church, it
sufficeth for this purpose, and is obligatorie
to Protestants, both confessing that a time
of trithe, the Romane Church then to haue
beene the true Church, and Mother vnto
others, and themselves vnder the Jurisdi-
ction of that westerne & Romane Church.
And customes are not vsually decreed, but
vppon Transgression of them. But M. Middle-
ton wil haell vs, That S. Epiphanius an holy
Saint and blessed Bishop of Greece, writ-
eth of such decrees, and Canons to the
whole Church, both to haue beene extant,
and practized longe before that time and
from the beginning of Christianitie, as his
words (*traditions*) without limitation argue. Epiphan. l.
Thus hee is cited by him writing of the Ca- 1. to 2. co-
thari Hereticks. Those Traditions which were deliue- tra her.
red peculiarly for the Cleergie by reason of their su- Cathari
pereminencie in celebration of the diuine mysterie, apud Mid-
These Hereticks would haue all mentyed vnto, when dleton pa-
they did heare that a Bishop ought to bee vnreprouea- pistom. pag.
139. 140.

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ble, the husband of one wife, and continent, and like-
 wise of Deacons and Preists. For in truthe since the
 coming of Christ, the doctrine of the Gospell doth
 not admit into these offices any, that haue married a
 second wife, by reason of the excellent dignitie of
 preisthood. And this holy Church doth sincerely obserue,
 yett doth not the Church admit any into those offices
 that is the husband but of one wife, whose wife is yett
 lyuing with him in the fellowship of marriage, sed
 cum qui se ab vna continuit, aut in viduio
 vixit. But him onely that either was neuer married,
 or that after the death of his wife lyueth vnmarried,
 the Church receaueth into the office of a Deacon,
 Preist, Bishop, or Subdeacon, which is especially obser-
 ued, where the Ecclesiastical Canons are sincerely kept.
 But thou wilt say vnto mee, that in many places,
 Preists and Deacons do liue in wedlocke: But this is not
 according to the sinceritie of the canons. Hitherto,
 and further, bee the conuincing words, of
 this holy, and learned Father, of the Greeke
 Church, whose euidence is so playne for the
 Catholieke doctrine, and practice in this
 Question, and against Protestants, that
 M. Middleton flatly saith: Epiphanius was too par-
 tially affected in this point. And hereuppon thus
 I argue againe; That doctrine, which is so
 plainly, and directly held, and maintayned,
 by the learned holy fathers, of the primatiue
 Church, that the present Protestant Aduer-
 saries, (otherwise seeming to allow these fa-
 thers) confesse it to bee their opinion, and of
 the Church in their time is to bee embraced
 and obserued: But this Catholieke doctrine
 of Preists

Middleton
 sup. pag.
 143.

about Marriadge of Preists. 363
 of Preists continencie, and vowes of chastitie is such: Therefore to bee embraced, and observed. The *Major* is manifestly true, both Catholicks and Protestants in shew at the leaste, allowing the primatiue Church and Fathers thereof for Iudges in questions of Religion. The *Minor* is thus proued. First *M. Middleton* acknowledgeth *S. Epiphanius*, *S. Hierome*, *S. Chrysostome*, and *S. Ambrose*, to bee so playne against their Marriadge in the Clergy and their doctrine against vowes of chastitie: that hauing written of *S. Epiphanius* as before, hee addeth of *S. Hierome* thus: *Hee made vnciuill entroides against Gods holy ordinance*, in this point. Of *S. Chrysostome* thus *supra pag. 134.*
Chrysostome in his vehemencie goeth beyond measure in reprehending, and the Christians of his time in their lightnes went beyonde measure in voweing. Of *S. Ambrose* thus: *Ambrose* had the apostolicall dragon, the deuill dwelling in him. And of the holy auncient Fathers in generall in this matter, Hee speaketh in these termes: *Neither Middleton*
is it any thinge to the purpose, that the auncient Fathers allowed vowes of chastitie, and single life of *sup. pag. 133.*
Preists, And againe: The Auncient Fathers are not *Pag. 334.*
fit Iudges to determine either of Preists Marriadge, or vowes of chastitie. M. Wotton well perceauing, the doctrine and practice of the holy primatiue Church, in those vnspotted dayes, dealeth as freely with vs in these words: *Such was the opinion of holines in single life, Wotton,*
in the primatiue Church: that it is not to bee looked *def. of*
for, that antiquitie should afford vs any testimonie, *Perk. pag.*
against 491.

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against the practice and Iudgment of those dayes.
Then how gracelesse, and impudent are
these men, to cite both fathers, and Coun-
cells, to proue that, which in their con-
science, and knoweledge, they both vnder-
stand in themselves, and publish thus vnto
the world, they vtterly denyed, and disal-
lowed; wholly and clearely teaching the
present doctrine of the Ro mane Church,
and the contradictorie to Protestants asser-
tions? Whether they were Greekes or Lati-
nes: and this in so serious maner, that such
breach of chastitie vowed (which M. Perkins
confesseth to bee about 1200. yeares olde)
was called Incest and punished with excom-
munication. From whence I argue thus
further.

That which by holy fathers is called In-
cest, and by allowed generall Councell in
the primatiue Church, censured with ex-
communication, is not to bee adiudged
lawfull: but the contrary. But breache of
the vowe of chastitie, now about 1200.
yeares annexed to preisthood is such. The-
refore it is not to bee adiudged lawfull: But
the contrary. The Maior proposition is eu-
dently true: And the Minor thus proued, by
Perk. probl. pag. 201. M. Perkins, in these words. *Epiphanius in his*
61. heresie saith, they that marry after they vowe do
sin, and enioyneth them penance. So Augustine and
Hierome. viduit c. 9. After these Marriages began
to bee accompted of some for a more greuous sin, after
the yeare 380. Basile calleth these Marriages, In-
cest,

about Marriadge of Preists. 365

cest, the offence of whoredome and adulterie, in his booke of virginities; by the Councell of Calcedon in the 15. caven they are punished with excommunication. But they will say the later Greeke Church vseth more libertie in suffering the vse of Marriadge in holy orders: Though this is nothing to vs, that bee vnder the westerne and Romane Church, by their owne confessions, yett thus I demonstrate, that they neither agree with the auncient, nor present Greekes in this question, but make lust, licentiousnes, and libertie to bee their lawe. For prooffe whereof I argue thus,

That which is the cheefest lawe to the Greekes (beeing as D. Feild writeth, the 13. *Feild l. 3. c. 18. pag. 101.* Canon of the 6. generall Councell, otherwise the 13. canon made in Trullo) doth onely licence Subdeacons, Deacons, and Preists, married before Orders, not to bee seperated from their wiues, but to abstaine from them in the tyme of their turne, that is in the tyme when they sacrifice, as the second Councell of Carthage in the 2. Canon defineth. But the Fathers say that they know it deliuered for a canon to the Romane Church, that Deacons, or Preists in their ordination professe, that they will not any more company with their wiues. But both the doctrine, and practice of Protestants, are contrary marrying both before, and after orders, not regarding any time of sacrifice, but denying it, and beeing vnder the Romane Church, yett professe open disobedience to the Canons of it. And not onely to the Latine but to the Greeke Church

*Hierem. in
cens. in epi-
log.*

Church also. For in the Greeke Church neither their Bishops, Religious men, or women, or votaries of chastitie are permitted to marry: but for such to marry is adiudged sacriledge in that Church, the words of their Patriarke Hieremias are these: *Whosoever shall not performe the vowe of chastitie, doth incur the moste filthy sin of sacriledge: and to performe such vovres, is the moste angelicall and excellent life that can bee ledd on earth: therefore wee must greatly extoll monasticall life, and commetsation.* Therefore these Protestants, not onely permitting and tollerating, but inciting, prouoking, and procuring Bishops, Monkes, Fryers, Nunnnes, and all votaries to marriage, are by this censure guiltie of the filthy sin of Sacriledge, and agree with no Church, Greeke, or Latine, in this point, and question.

Obiect.

*Speed in
Theatr.
pag. 145.
Cc.
Answ.*

But these men in their Theater and els where tel vs that there were married Preists in Ireland, in the time of *S. Malachy*, and in England in the time of *S. Dunstan*, our Archbishop of Canterbury. But they haue beene told before, euen from primatiue Saincts, and Doctors, that wheresoeuer, and whensoeuer such were, it was an error, and intruded abuse, and not accordinge to the sinceritie of the Canons. And as well by this kinde of Argument, that such, and such things haue beene, or now bee, without prooffe that they are good, and ought to bee, they might proue murder, treason, Adultery, incest, sacriledge, blasphemy, and whatsoeuer villanies,

about Marriage of Preists. 367

nies, and Impieties to bee holy or Iustificable things: for these things were, not onely in one, or two kingedomes, in one or two times, but bee, and haue beene with such wicked men, in all tymes, and kingedomes. And to lett them knowe by their owne authorities, that it was so in this their obiection, wicked men that were thus married, or allowed it; and holy, and Saints, that forbad, and condemned it, They themselues in this their Theater wittnes, in these words: *S. Malachy (whose life S. Bernard writeth) prohibited Preists Marriages in Ireland.* *Theatr. sup. n. 9. pag. 145.* And to assure vs further, that they were holy men, that forbad these Marriages, and the highest authoritie by their owne Iudgment before by which they were forbidden, thus they testifie in these words: *Pope Gregory sendeth hither (into England) his Bulls, with damninge curses, against the married Cleargie: commaunding that none should heare their Masses.* *Theatr. pag. 421. n. 47.* And thus againe: *Pope Gregory in a generall Synode excluded the married Preists from execution of their holy offices, and forbad the lay men to heare their Masses.* *Pag. 373.* And our Archbishop of Canterbury, then by their owne sentence a Saint, condemned them miraculously as they testified; so were they cōdemned by other Councils and authorities. The sanctitie of *S. Dunstan*, his miracles, giuists of Prophetic, and verified Prophecies of the calamities, and punishments which God inflicted vpon the Princes and fauourers maintayning those wicked marriages, are in some part testified

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Theat. pag. 377. *Ec.* cap. 43. l. 7. *hied in their owne Theater. The Princes that*
Theat. sup. *disallowed them were holy and Saincts;*
amonge which was Kinge, and S. Edward the
Martyr murdered and martyred by the fa-
nourites of married Preists. Amonge which
was his Mother in Lawe Queene Elfrida, and
hir sonne his half brother Ethelred after
Kinge by this Martyrdome. Where vppon
these men themselues haue thus registred:
The harts of the Subiects drawne from their Soueraigne.
Dunstons Prophecie against their wickednes. A
cloud of blood and fier, and many extreame miseries
of that tyme. Dunstan further prophesieth of other
calamities to the Land after his death, Queene Elfri-
da, this greate patronesse of those wicked
Marriadges, and Murderesse of that blessed
Kinge, & Martyr, acknowledged her error,
and did perpetual penance for those Impie-
ties: their owne words thereof bee these:
Theat. pag. 372. n. 17. *Elfrida the second wife of Kinge Edgar, procured the*
murder of Kinge Edward, her sonne in lawe, that her
owne sonne Ethelred might come to the crowne: and
afterwards to purifie his, and her husbands, ghost and
to stopp the peoples speeches, of so wicked a fact, shee
Pag. 374. *founded the Abbies of Amsbury, and Whorwell, in the*
n. 10. *counties of Wiltshire, and South-hampton: in which*
later shee liued with greate repentance, and penance
vntill the day of her death. But both the life and
death of them that repented not, was by
these mens relation, odious and execrable. I
will onely exemplify in two Kings, Ethelred
before related, and Kinge Edwyne before
him, both maintayners of Preists marriadge.
Of Kinge

of Kinge Edwyne they write in these words: Theat. pag.
 Kinge Edwyne the day of his coronation before his no- 366.n.7.8.
 bles sittinge in counsell at that age, not above thirteene Pag. 369.
 yeares old, with shamelesse and vnprincely lust abused n.2.3.
 a lady of greate estate, and his neare kinswoman. Hee
 was a greate enemy vnto the Monkish orders, whom
 from the monastery of Malmesbury, Glassebury and
 others, hee expelled, placing married Preists in their
 Romes. Dunstan likewise the Abbot Saint of Glasse-
 bury hee banished the Realme, for his ouerbold repre-
 hensions, &c. His subiects deny him obedience, and sett
 ypp Prince Edgar his brother in Mercia, and Nor-
 thumberland, not fully fourteene yeares old. Edwyne
 then raigninge in a still decaying state, was held of
 such his subiects, in no better esteeme, then was Iehoram
 of Iudah, who is said to haue liued without beeing de-
 sired: for very greefe whereof after foure yeares of his
 Raigne, hee ended his life. His wife thought to bee to
 Neare in the blood royall, to bee matched with him in
 spousall bedd, the subiects dislikinge of the vnlawfull
 marriage (the cause of Dunstons banishment) sailed
 by degrees to performe their duties to their Kinge, and
 her, they likewise forced to a seperation in the third
 yeare of his regardlesse gouernment.

The miseries and punishments of Kinge
 Ethelred, and this Kingedome for his syns,
 they recompt in this maner: Ethelred not able Theat. pag.
 to resist the Danes, his subiects not loueing him, payeth 376.377.
 vnto them 10000. pounds to depart. An other peace
 hee purchaseth with 16000. pownds. The next com-
 position 20000. pownds. Then 24000. pownds.
 Then 30000. pownds, and lastely 40000. pownds,
 vntill the land was emptied of all the coyne, the King-

dome of her glorye, the nobles of courage, commons of content, and the Soueraigne of his wicked respect and obseruance. The miseryes of this land, for the syns of the patrons of such mariadges, as now be defended, and honoured in England, which then it felt, are to many, and lamentable to be remembred at this time. And a man may iustly call it a straunge Example, that amonge other straunge punishments of Kinge Henry the eight that greate patron of Cranmer, that marryed bishop (that mared Religion) and supreme head of such a Church, that in his life time so iumbled, rumbled, and tumbled the world together, should haue no better commendation of these Protestants now, but to be ranked by them, as the cheifest amonge wicked, and iustly punished English Kings, in their late published history of the worlde,

History of the world in pres.

in these words: Now for Kinge Henry the eight: if all the pictures and patterns of a mercilesse prince were losse, in the worlde, they might all agayne be paynted to the life, out of the story of this Kinge. And because Protestants memoryes serue them not, to call to mynde, the holynes, sanctitie, and Saints, that haue beene in our English Catholicke Cleargie, but like filthy swyne desyre to tumble, moyle, and roote in dyrt, lett them cast ouer their accompts, throughe out the historyes of this kingedome, begynning with their owne Mariadges, and tyme, and so ascendinge to the first conuersion of this land to Christ, and it will be no difficult

difficult *Audist* to make, that they themselves, and those which were marryed, as these be, were the moste disordered, prophane, and irreligions that were in our English Cleargie; lett them make the calculation, I may not now intend it, my methode will not allowe it. Being fittest for such as be parrakers of such impieties. Onely to begyn their reckoning, I must putt them in mynde, out of their *Theater* and other their owne historyes, penned by Protestants. That as this Kingedome, of our English, or saxon Christians, hath beene but twyse conquered, and ouerrunne, once by the *Danes*, then by the *Normans*, the greatest miseries and punishments it hath endured; So the same their *Theater*, other histories, and Protestant writings, neuer obiect vnto vs, more Married, and disordered Preists, and cleargie men, then at those tymes. God of his mercy graunt, that their third state of married ministers, presage vs better bydeings, and bring vs greater comforts. Of vowes and profession of perpetuall chastitie, and other workes of perfection it is further entreated in the proper question of such holy and religious life and conuersation.

CHAPTER XVIII.

OF PURGATORIE, AND PRAYER
for the deade.

AFTER this, lett vs entreate of prayer for the deade, and Purgatorie: And because, these Protestants before haue giuen so greate allowance, to the Greeke Church, especially D. Feild Intituling the 5. chapter of his third booke: *Of the nature of scisme, and kindes of yt, and that it no way appeareth that the Churches of Greece, &c. Are hereticall or in damnable schisme.* And it is their common assertion, that the doctrine of purgatorie is onely taught by the *Romane*, and not *Greeke Church*, I will first thus argue from the authority thereof. That doctrine which is taught by that Church, which is neither hereticall, nor damnably scismaticall cannot bee hereticall, nor damnable, but orthodoxe, and Catholicke: But the doctrine of Purgatorie is taught by this so Iustified Church, the *Greeke Church*. Therefore not hereticall, nor damnable. But orthodoxe and Catholicke. The first proposition is evidently true: for it is the doctrine, and practice of any companie, or priuate parson, that giueth vnto it, the denomination, *Hereticall, Schismaticall, Orthodoxe, &c.* The second proposition is proued by these

*Feild l. 3. c.
5. in titul.*

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by these Protestant Testimonies following.
First the Protestant Relator, writing of this
Greeke Church, speaketh thus: With Rome
they concur in the opinion of transubstantiation,
and generally in the service, and whole bodie of the
Masse, in praying to Saints, in auriculate confession, in
offerings of sacrifice, and prayer for the deade, and
these without any, or with no materiall difference.
They hold Purgatorie also, and worshipping of pictures.
Therefore these doctrines of purgatorie &
the rest must needs by their Iudgment bee
orthodoxe and Catholicke, and neither he-
reticall nor damnably scismaticall, other-
wise against D. Feilds supposition, and Title,
his fellow Relator had proued it to bee such.
Againe M. Middleton telleth vs, that in the
Messes of Basile, Chrysostome, and Epiphanius (all
Greeke Fathers) the deade were prayed for. But
because they will perhaps looke for the ve-
rie name of Purgatorie, I deduce it from the
tyme of the Apostles to haue beene taught,
and the doctrine thereof in the Greeke
Church: For M. Perkins telleth vs, that Dio-
nysius (commonly called, and by Protestants,
The Areopagite, S. Pauls Scholler) did teach:
In Purgatorio expiari peccata. That sinnes are purged
in Purgatorie. Therefore hee thought there
was a purgatorie, as Catholicks doe, and in
that satisfaction was made for sins. And
there hee setteth downe the prayer vsed for
the deade, recorded by the same S. Dionysius
in these words. Dionysius Hierar. Ecclesiast. p. 3.
6. 7. Oratio illa precatur diuinam clementiam, vt

Relation of
Relig. c. 53.
or c. 54.

Middleton
papistom.
pag. 51.

Perk. pro-
blem. pag.
178.
The Prote-
stant booke
of Homel.
Bell. motiu.
fol. 133.
¶

Perk. sup.

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cuncta dimittat per infirmitatem humanam admissa peccata, desuncto. That prayer doth beseech the diuine Clemencie, to forgive to the partie deceased, all sinnes committed by humane Infirmitie. To like purpose

*Bilson Sur-
uey of
Christs
sufferings.*

(as hereafter D. Bilson the Protestant Bishop of Winchester citeth, *S. Iustine, Irenaw, Cyrill, Chrysostome, Theodoret, Ignatius, Clement of Alexandria, Eusebius, Athanasius, Epiphanius, Basile, Gregorie Nazianzene, Damascen, Theophilact, &c.* The glories of the Greeke Church. And therefore Gennadius Schol. the Learned Patriarke of that Church, in his defence of the Council of Florence, writeth thus of that matter. The doctrine of Purgatorie, prayer, and sacrifice for the dead was a Tradition of the Apostles. That which the Latines call Purgatorium (purgatorie) they of the Greeke Church name Catharterion. Signifying a purging, cleansing or satisfying place, of the Greeke verbe καθάρω to purge, cleanse, expiate, &c. And prouing this at lardge, by the auncient Greeke fathers, hee addeth thus:

*Gennad.
Schol. de
fens. 5
cap. 3.*

*Gennad.
sup.*

They were onely Schismaticorum sectatores, followers of Schismaticks, which denied it. For such Masters in Religion will our Protestants fynde out to followe, if any time, age, Church, or societie had them. Lastely in this Argument, the Censure of the Greeke Church vpon this error of Protestants, is deliuered in these words: That the soules departed are to bee releued by prayers, sacrifices, and good deeds, of those which lyne, and that it was decreed by the holy Apostles, that in the celebratiō of the holy misteries, a memoriū should bee made of them, that were departed this life.

*Hierem.
Patr. con-
stant in cō-
sur. c. 15.*

Againe

Againe I argue thus: That which was the doctrine and Tradition of the Apostles, and holy Fathers, of the primatiue Church, is to bee embraced: But the doctrine of Purgatorie, praying, and satisfiying for the deade, was such: Therefore to bee embraced, and obserued. The first proposition is often graunted before. And the second also proued in this chapter, yett thus I add vnto it. M. Middleton saith, that S. Chrysostome taught it to bee the Apostles ordinance, to pray for the deade. And confesseth: It was a Tradition in the primatiue Church, receaued from the fathers to pray for the deade, and begg mercie of God for them. And againe: The deade were prayed for in the publicke Liturgies (or Masses) of Basile, Chrysostome, and Epiphanius. And further thus: The Church in Epiphanius time vsed to craue mercie for the deade. M. Hull telleth vs that in the primatiue Church, Leo appointed Masses for the deade. D. Morton saith of S. Augustine, that hee prayed for his Mother Monica deceased. And from Caluine hee wittnesseth generally thus: *Ipsi veteres preces fundebant pro defunctis*. The auncient fathers prayed for the deade.

Further I argue thus: whatsoeuer doctrine beeing denied ouerthroweth an Article of our Creede, & beeing graunted confirmeth it, is true, by Protestants: if they denie not the Articles of the Creede, as they will not seeme to do: But the doctrine of Purgatorie beeing denied, destroyeth an Article of our Creed, and beeing graunted, confirmeth it:

Middleton
Papistom.
pag. 64.

Pag. 45.
46. sup.

Pag. 51.
sup.

Pag. 47. 48.
49.

Hull Rom.
pol pag. 86
Morton a-
pol. part. 1.
pag. 329.
Mortis sup.
pag. 273.

Therefore it is, or ought to bee esteemed true, by Protestants. The Major is evidently true, for the Articles of our Creede bee moste true, and cannot by true doctrine and positions bee proued other wise. I proue the Minor in this maner. Those places both of scriptures and fathers, which the Protestants themselves against the Puritans namely

metab. 106.
106. 106.
106. 106.

Psal. 106.
v. 14. 16.

Zachar. 9.
v. 11.

Psal. 67. v.
19.

Ephes. 4.
v. 8. 9.

Bilson Sur-
vey pag.
592. 656.

As that of the Prophet Dauid. *Hee ledd them forth of darknes, and the shadowe of death: and brake their bonds. Hee shattered in peeces, the brasen gates, and brake the Iron barrs.* And that of the Prophet Zacharie speaking of Christs descending thither: *Thow also in the blood of thy Testament, hast lett out the prisoners from the lake.* And Dauid and S. Paule of his ascending with these captiues into heauen. *Thow didst ascend on highe: thou tookest captiuitie.* And in S. Paule: *Ascending on highe, hee ledd captiuitie captiue, hee gaue guifts to men.* And that hee ascended, what is it but because hee descended also first into the Inferior parts of the earth. Which sayings of holy scripture (that cannot bee vntrue) cannot bee iustified of the hell of the damned, from whence none were deliuered: because in hell there is no Redemption. Therefore the same Protestant Bishop Bilson assigneth a third place, besides heauen and hell, his words bee: *Abrahams Bosome was vpward farr aboue hell.*

Neither

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Neither did I make Abrahams bosome to bee paradise or heauen. And citing the fathers to proue Christ descend to hell, hee bringeth them ordinarily prouing Purgatorie, or if not by that name, yet in effect, teaching that Christ descended to a place of punishment, where many deceased were punished, and detayned captyues, and deliuered them from thence which (as before) could not be hell. The very names of those Fathers prouing this doctrine, are too many and tedious to be related, their sentences may be seene in that his collection.

*Bilson (sup.
from pag.
582. to pag.
665.*

Lastly I argue thus: whatsoeuer doctrine is defined, or proposed to Protestants by their highest commanding Rule of their Religion, as *Communion Booke*, *Booke of Articles &c.* to which they all subscribe, they may not deny: But this doctrine of Purgatorie or prayeing for the deade is such: Therefore they may not deny it. The *Maior* is euident, and the *Minor* proued out of their publicly allowed and reconfirmed *Communion Booke*. Where in the Buriall of the deade their Ministers are appointed to pray for the partie deceased in these words:

That wee wish this our Brother, and all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in the eternall and euerlasting glorie: Amen. If this prayer, that people deceased may come to heauen bodie and soule (man hath no other part to be prayed for) is not to

*Comm.
Booke Tit.
Buriall of
the deade
neare the
end: §. all-
mightie
God.*

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Theophil.
Higg. ferm.
3. Mart.
1610.

pray for the dead nothing can be called praying for the dead, and for their salvation, And so I end this Question, with this sentence of *M. Higgons*, in his publick sermon, at *S. Pauls Crosse*, giving a reason of this doctrine, in these words: *As there is a death in syn, and a death to syn, soe there is a double resurrection: The first a culpa, from syn: the second a pena, from the punishment which followeth therevpon.* Which must needs be the temporall punishment of syn, the grownde of Purgatorie, and satisfaction, after death being oftentimes not satisfied, answered, or (to vse his owne phrase) not risen from, in this life. For the eternall punishment of hell, due for greate syns, is euer remitted, and risen from, in his *resurrection a culpa, from syn*. Otherwise a man now intituled heire of the kingdome of heauen, and saluation, should also be guiltie of hell, and damnation, saued and damned, in heauen and hell together. And vpon this and other such holy grownds, these Protestants in their late Theater recompt vnto vs so many hundreds of Religeous howses fownded by holy Kings, princes, and others in England to pray for the soules of themselves, their Auncesters, posteritie, and other Friends.

Theat. of
greate
Brit. &c.

CHAPTER XIX.

TEACHEING HOW THERE
be 7. Sacramentes in number, by these
Protestants, accordinge to the doctrine of
the Romane Church.



HAVING ended all other Que-
stions to the full satisfaction, and
accordinge to the requests, and
demaunds, of Protestants, desi-
ringe to be satisfied therein, and per-
forming this from themselves, and owne wri-
tings: I will proceede in the same maner in
the Articles of the holy Sacramentes, and
first of their number, thus sett downe in
the Councell of Trent: There be seuen Sacra-
ments of the new lawe, instituted by IESVS CHRIST
our Lorde, neither more nor fewer: Baptisme, Con-
firmation, Eucharist, Penance, Extreame Vnction,
Orders, Matrimonie. For defence and prooffe
of which doctrine, by these Protestants
themselves, thus I argue.

Concil.
Trid. de-
cret. de Sa-
crament.

Whatsoever doctrine a confessed true
generall Councell, hauing authoritie to bynde
all by these Protestants before, hath deter-
mined in this question is to be receaued
and followed: But the Catholicke doctrine
of the Romane Church concerning seuen
Sacraments, is thus determined by such ge-
nerall

nerall Councell, and bynding authoritie: Therefore to be receaued, and followed. The first proposition is graunted before, and must needs be thought so equal to all Protestants, that how soeuer they thinke of the infallible sentence of such assemblies in matters of faith, yet none of them may be soe partiall, but to preferre a generall Councell to any Protestant assemblie, censure, sentence, or decree. The second is evidently proued, supposing what is written before euen by Protestants of the generall Councell of Florence, and for such with the doctrine thereof not onely acknowledged, by D. Willet and M. Parkes but by the Patriarke of Greece himself in his defence thereof. Where it is thus decreed, both with assent of Grecians, & Armenians: *Noua legis septem sunt Sacramenta, scilicet Baptismus, Confirmatio, Eucharistia, Pœnitentia, Extrema Vnctio, Ordo & Matrimonium &c.* There are seuen Sacraments of the new lawe, that is, Baptisme, Confirmation, Eucharist, Penance, Extreame Vnction, Orders, and Matrimonie. Which doe muche differ from the Sacraments of the olde lawe, for they did not cause grace, but did onely figure that it was to be giuen by the passion of Christ. But these of ours bothe conteyne grace, and giue it vnto them that worthely receaue them. Hitherto the decree of that holy generall Councell, receaued by all Christendome, Latines, Armenians, Iacobyne, Grecians. From whence I further argue in this maner.

Willet
Limbom.
Parkes pag.
137. 180.
Gennadius
in defens.
concil. Flor.
Concil.
Florent. de
Sacramen-
tis noua
legis.

What-

about the number of Sacraments. 381

Whatsoever doctrine essentiall in Religion, (such as Sacraments be) is taught by the true Church: that is neither hereticall; nor Scismaticall, is to be embraced: But the doctrine of seven Sacraments, as the Romane Church teacheth, is such, being likewise taught by the Protestants true Greeke Church: therefore to be embraced. The Maior is also proued in the laste Argument, and further confirmed in the Censure of the Greeke Church, vpon Protestants in these words: *There is an holy Hierém. in*
Catholicke and Apostolicke Church, of all true Chri- censur.
fian men. In this Catholicke and true beleeuing cap. 7.
Church there be seven diuine Sacraments, Baptisme,
the Vnction of holy Oymment, holy Communion, Or-
ders, Matrimonie, Penance, and the oyle of Ex-
treame Vnction. And they further prosecute
(as also the cited generall Councell of
Florence doth) the institution, forme, mat-
ter, effect, and other things, belonging
to these seven holy Sacraments, according to
the present doctrine, of the Romane
Church.

Againe, I suppose, that Catholickes in their definition of the Sacraments of the new lawe, requirung a conteyning and giueing of grace, by these holy Sacraments, besides their signification thereof: (being onely signes, Seales &c. as the common Protestant opinion is) to be farre more restricted, and limired, then that of Protestants, because many more thinges be, and may

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may be signes of any thinge, then bothe signes, and causes: as appeareth to be true in all generall and specificall differences. For example vnder *animal* a lyuing creature are coneyned more, then vnder *animal rationale*, a lyueing creature with reason, onely limited to man, who otherwise abstractinge from his rationalitie, is with all other lyueing creatures comprehended, Vnder the *Genus Animal* a lyueing Creature. So a Signe of grace as well agreeth to the Sacraments of the old lawe, as to those of the Gospell: but not to coneyne and giue grace. Onely proper to those of the new Testament, as is recited before from the generall Councell of *Flouence*, and is at large sett downe against Protestants in the Councell of *Trent*. This supposed which no man can deny, I argue thus.

*Consil.
Trident.
decret. de
Sacramen-
tis ecclesie
&c.*

All things that agree with the definition of a Sacrament, be Sacraments: But according to Protestants all those seuen before remembred, *Baptisme*, *Confirmation*, *Eucharist*, *Penance*, *Extreame-Vnction*, *Orders*, and *Matrimoni* agree with, and haue the definition of a Sacrament: Therefore they are Sacraments. The Maior is euident, because in Logicke the thinge defined, and definition, are conuertibles: as this: man and a reasonable creature. Whoesoeuer is the one is also the other, being one and the same. The second proposition is thus proued by D. Doue Protestant Bishop of *Peterboroug* in these words:

*Doue per-
suas. pag.
27. 28.*

Concer-

about the Number of Sacraments. 383

Concerning the number of Sacraments, we will not dispute, for according to their (Catholicks) definition of a Sacrament, there be seuen. Then much more as I haue demonstrated, there must bee so many by Protestants definition of Sacraments. As for his *ouerplus* number, more then seuen, which hee addeth, if hee can proue it, hee shall deserue better, then in writing that booke, in findeing forth more holy instruments of grace, and sanctification then hitherto haue beene knowne; in the meane time God graunte him more and better knowledge with grace. But in that hee graunteth our number of seuen Sacraments, according to our definition, it is as much as wee contend, and all which hitherto they haue denied: for when Catholicks entreate of *Sacraments*, their number, grace, forme, matter, *Character* &c. they speake of them, accordinge as they are defined, and taken in the Catholicke Church, and schooles: and come not to Protestants, either to define, or determine them, or any other question in Religion: Yett, as before, except I am to old to remember my Logicke, or this Bishop neuer did, or now will not vnderstand it, if the definition of Catholicks more particulare and limited extendeth to seuen Sacraments: That of Protestants more lardge or generall, will stretch as farre, and further: except the lesse is greater then that which is greater then it, two more then three, the

Species

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Species more ample in *Logicke* then *Genus*, and in *grammar* our degrees of comparison bee altered, the positive turned into the comparative, superlative and contrary.

I argue againe in this maner: where soeuer in controuersie of any question in Religion, betweene two societies, whereof one is in the truth, the aduerse parte it self doth graunt that their opinion is not true by their owne proceedings. There the contrary is to bee adiudged true, otherwise against the supposition neither should haue the truth but both be in error: But in this questiō this is the case between Catholicks and Protestants, the Protestants acknowledging more Sacraments by their proceedings then twoe: Therefore the Catholicke doctrine of seuen Sacraments is true. The *Major* is infallibly true, and so proued by Protestants, graunteing generally, either

Petition of
22. preachers excep-
3. against
comm.
Booke.
Survey of
the Booke
of comm.
prayer pag.
117. *quest.*
26. *& pag.*
134. 135.
132. 133.
120.

their Religion and doctrine, or that of Catholicks to be true. The *Minor* is proued by the 22. preachers of london, in their petition, who resolutely affirme, that Protestants must needs yeeld to more then two, by their proceedings; Therefore to the Catholicke doctrine of seuen Sacraments, els their supposition should be false, and all Religions in error, in so greate a Question. Which is further confirmed by the Protestant *Surveyors* of their *communion booke*, teaching the same doctrine, and expressly iustifyinge it in *Confirmation*, *Penance*, and

Matti-

about the Number of Sacraments. 385

Matrimonie. And to shew their opinion and censure in this thinge to be iust, I demonstrate both them and the rest to bee Sacraments, by English Protestant proceedings in this maner, by the thinges they require to a Sacrament.

Whatsoever is a visible Signe, or ceremonie, ordeyned of God, or a visible signe with grace, is a Sacrament: But all those seuen, taught by Catholicks, are such: therefore they are Sacraments. The Maior is the Protestants definition of a Sacrament, as the same 22. Protestant preachers testifie, euen from their approued bookes of Articles, and Communion, and the Booke of Articles it self to which all Ministers subscribe testifieth in these words: *Sacraments ordeined by Christ be certaine suer wittneses, and effectuaall signes of grace, and Gods good will towards vs, by the which hee doth worke inuiscibly in vs &c.* All which being not onely graunted by Catholickes, but further expressely that to the worthie receauers they conteyne and giue grace *ex opere operato*; of themselves, where due preparation and disposition is, as the Councell of Trent hath declared: which is all and more then Protestants ordinarily require to Sacraments, it must needs followe by D. Doue his graunt before, that all those seuen, esteemed by Catholicks for Sacraments, conteyne all those things, which these Protestants require vnto Sacraments, because they agree (as

22. Preachers in petition sup. excep. 2.

Articles of Religion artic. 25,

Cōcil. Tri-dēt. decret. de Sacram. sup.

*Done sup.
persuas.
pag. 27. 28.*

hee hath confessed.) with the Catholicke definition of Sacraments, which as before, conteyneth all, and more then Protestants demaund.

*Articul. of
Relig. sup.
art. 25.*

Further thus I argue: All of those other seuen accompted amonge Catholicks, for Sacraments, which haue a visible signe or ceremonie ordeyned of God, as Baptisme, and Eucharist haue, bee Sacraments, as they are. But all those other fyue, reiected by Protestants, haue such visible signe, or ceremonie, ordeyned by God: I therefore they bee Sacraments. The maior is the graunt of their owne subscribed Article: wherein admittinge Baptisme and the Eucharist for Sacraments, in these words: (*There are two Sacraments ordeined of Christ our Lord in the Gospell, that is to say, Baptisme and the supper of the Lorde.*) They refuse the others for this onely cause, as followeth: Those fyue commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and Extreme Vnction, are not so bee compted Sacraments, of the Gospell: for that they haue not any visible signe, or ceremonie ordeined of God. So that all I haue to proue by this highest Protestant sentence, to proue them Sacraments, is: that they haue a visible signe, or ceremonie ordeyned of God. For which I produce D. Done againe graunting our definition to agree with these: for our schooles put a Sacrament in genere signi: and so farre hold, that they are all instituted by Christ, that the Councell of

Trent

about the Number of Sacraments. 387

Trent defineth thus: Si quis dixerit Sacramenta noue legi non fuisse omnia a Iesu Christo domino nostro instituta, aut esse plura, vel pauciora quam septem, videlicet Baptismum, Confirmationem &c. Anathema sit. If any man shall say that all the Sacraments of the new lawe were not instituted of Iesu Christ our Lord, or that there bee more or fewer then seuen, that is Baptisme Confirmation, Eucharist, Penance, Extreame Vnction, Orders, and Matrimonic: or els that any of these seuen is not truly and properly a Sacrament, lett him bee Anathema. Againe these Protestants will farther tell vs, in particular, how euery of those fyue hath a ceremonie visible, or externall, ordayned of God: and so to bee Sacraments: and first for Confirmation, thus I argue.

Whatsoever hath an externall ceremonie instituted by Christ, signifyeing or giuing grace, is a Sacrament: But by these Protestants, Confirmation is such: Therefore a Sacrament, The Major is at large proued and graunted before. The Minor is proued in this maner. The communion Booke reconfirmed in the title of Confirmation giueth this direction to the Bishop in these words: The Bishop shall lay his hand vpon euery child seuerally; therefore there is an externall Ceremonie or signe: and that it was ordeined by Christ may both appeare by their Conference at Hampton Court, in these words: Confirmation is an Apostolicall tradition. And that they meane it to be signe, such as

Cōcil. Trid.
decret. de
Sacram.

Confirma-
tion proued
a Sacra-
ment by
Protestants.

Conference
at Hampt
pag 10. 11.

the signe of a Sacrament is, the Bishop is appointed to vse these words: Wee make our humble supplications vnto thee for these children, vpon whome after the example of the holy Apostles, wee haue layde our hands, to certifie them by this signe of thy fauour, and gracious goodnes, towards them. Therefore this externall signe, both deliuered by the Apostles, vsed by their example, and so far signifying Gods grace, and fauour, and certifyinge the parties thereof, must needs bee ordeined by Christ, and a Sacrament no other externall signe by Protestants, being able to make such certificate: whis is further confirmed, with this Protestant Argument, that followeth.

Whatsoever signe externall giueth spirituall strength, to the receauers thereof, and force to serue God is a Sacrament: But Confirmation doth this: Therefore a Sacrament. The Maior is euident by Protestants, graunteing that such spirituall force, and strength is not giuen by any signe, but such as is a Sacrament: neither doe all of them graunt, that it is giuen by Sacraments. The Minor is proued by D. Conell in these words: Remembringe the conflict wee haue vndertaken (in Baptisme) wee come (to Confirmation) for an addition of new forces: in Baptisme wee are regenerate to life, but in Confirmation wee are strengthened to battaile. So that being an externall signe, and giueing grace as Baptisme doth, it must needs bee a Sacrament as that is,

*Conel Mod.
Examina-
tio pag. 192*

about the Number of Sacraments. 389

is, and the signe must needs bee ordeyned by Christ, for none other but God can ordeyne a signe to bee a meanes of grace.

*Penance a
Sacrament
by protest.
Chapter of
Indulgēces.*

Concerninge *Penance*, to bee a *Sacrament*, I haue made demonstration before in the chapter of *Indulgēces*, and it is euidently true in this order. Wherefoeuer in any ceremonie, and externall signe, grace is so amply giuen, that not onely all guilt of synnes by Protestants, but their punishments are forgiuen, and by authoritie from Christ, there must needs bee both an externall ceremonie or signe instituted by him, and a *Sacrament*: But thus it is in these Protestants Iudgments in *Confession*, and *Absolution*: Therefore a *Sacrament*. Bothe the *Maior* and *Minor* are abundantly proued in the recited chapter before. And to proue, that such confession may bee auricular, (as they terme our Catholike confession to a priest) though that kinde of confession is not soe needfull to make it a *Sacrament*: M. Hull writeth thus: *Auricular confession was vsed in the primatiue Church*, before the time of *Zozomenus* the auncient historian. And his *Maiestie* in the Conference at Hampron witnesseth: *That the particular and personall absolution from syn, after confession, is apostolicall and a verie godly ordinance*. Therefore I thus argue againe.

*Hull Romes
polec. pag.
89.90.*

*Conference
pag. 13.*

That which was vsed in the primatiue Church, is an externall ceremonie, forgiuing syn, an Apostolicall, and godly ordinance,

dinance, is a signe ordeyned by Christ, and a Sacrament: But *Penance* is such: Therefore it is a *Sacrament*. Bothe propositions are graunted, and proued before.

*Orders a
Sacrament
by Protestants
of
England.*

And hence also is proued, that *Orders* is a Sacrament. For: whosoever haue power to giue grace, and forgiue syns, (except in Baptisme) by an externall ceremonie, must needs haue, and receaue that power in a Sacrament: (for such extraordinarie gifts bee not giuen as Protestants confesse, by miracle: But preists as before, haue this power: Therefore *Order* and consecration is a *Sacrament*. Both propositions are manifestly true.

Further I argue thus: whosoever acknowledge, that in consecrateing preists, by imposition of hands, by the Bishop, the holy ghost, grace, and power is giuen, to giue grace, and forgiue syns, must needs acknowledge *Orders* or ordination to bee a Sacrament: But the Protestants of England doe this: Therefore they must acknowledge *Orders* to bee a *Sacrament* in their proceedings. The *Major* is euident. And the *Minor* expressely is conteyned in their authorized, and confirmed publicke Booke, of Consecrateing preists &c.

*Booke of
conf. in
Prouis.*

Againe thus I argue: That externall visible ceremonie, by Imposition of hands vppon ordinary men, whereby power is giuen them, aboue others from Christ, to translate from darkenes into glorie, to make inuisible

invisible grace of visible Elements, daily to
giue the holy Ghost, to dispose of the flesh,
and blood of Christ. and giueth power
which noe potentate on earthe, can giue,
and the like prerogatiues, about all humane
power, is to bee esteemed a Sacrament: But
(by these Protestants) Orders hath these, and
such more prerogatiues by Imposing of
hands, &c. Therefore to bee esteemed a Sa-
crament. The *Major* proposition is evidently
true: for an externall ceremonie, giuing, and
signifying such power, grace, and priuiled-
ges, that no terrene power, and authoritie
can giue, must needs bee instituted by Christ
himself, and so by that, which is proued be-
fore, bee allowed for a Sacrament. The *Minor*
is proued by D. Couell, where entreating of
the power, and eminencie of *Presbys*, by their
function, and Order, in the externall cere-
monie, of imposition of hands hee hath
these words: *To these parsons God imparted power
ouer his mysticall bodie, which is the societie of soules,
and ouer that naturall, which is himself, for the knit-
ting of both in one a worke which antiquitie doth call
the making of Christs bodie. And in an other
Treatise thus: The power of the Ministry by blessing
visible Elements, it maketh them invisible grace, it
giueth daily the holy Ghost. It hath to dispose of that
flesh, which was giuen for the life of the worlde: and
that blood which was poured out, to redeeme soules.*
And againe: *It is a power, which neither Prince,
nor Potentate, King, nor Caesar on earth can giue: The
Apostles leaue, and impart the same power, to ordaine,*

*Couell def.
of Hooker
pag. 87.*

*Couell mod.
Examinat.
pag. 105.
pag. 115.
See D. Co-
uell def. of
Hooker*

*pag. 87. 88.
91. and ci-
ted cap. seq.
of Chara-*

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which was given to them. From whence I argue
further in this order.

That externall and visible Ceremonie,
whereby the Apostles receaved supernatu-
rall grace, power, and preeminencie, and left
it to the Church, to continue, beeing first
instituted of Christ, is a Sacrament: But
Orders is such: Therefore a Sacrament. The
Major is graunted and proved before: and
the Minor also: to which I add the sentence,
Conference at Hampton of their publicke Cōference, at Hampton Court,
where it is concluded by authoritie, among
them, that this power of Orders given (as
they pretend) by imposition of hande, is,
Divine ordinationu, and de iure diuino. The ordinance
of God, and by his diuine lawe. From which do-
ctrine graunted by them, in so publicke as-
semble one of their owne fellowes in Re-
ligion inferreth this conclusion in these
 termes. If the English Protestants opinion bee main-
Certaine tained, that Bishops Iurisdiction is *de iure diuino*, his
cōf. pag. 46. Maiestie and all the Nobilitie ought to bee subiect to
excommunication.

Neither do I vrde these Protestants Au-
thorities, either for this, or the other Sacra-
ments, that I seeme to graunt vnto Prote-
stants, that number of seuen Sacraments, to
bee among them, to whome (as to other
Hereticks of any other now want a true
and lawfull succession in orders as they do)
I can onely allow two Sacraments, Baptisme,
and Marriage, whereof the first for the neces-
sitie thereof may bee in such cases of ex-
tremitie,

*The Au-
thors intēt.
and mean-
ing by pro-
ving seuen
Sacramēts
by Prote-
stants how
to bee vnder-
stood.*

about the Number of Sacraments. 393

remittie, (as this Inundation of heresie is) not onely bee administred by Hereticks, but Infidells themselues, retayning the true matter, forme, and Intention due in that holy Sacrament. And the other of *Matrimony*, not requiring as of the essence thereof, the operation of the Priest: Yett do I not graunte the grace of this Sacrament to any Protestant, or other out of vnitie of the Catholicke Church, out of which as there is no saluation, so no grace to bee hoped for, bringing men to eternall beatitude. But seeing this number of seuen *Sacraments*, hath beene so much Impugned, by Protestants, and denied by them to bee in the true Catholicke Church, which before I haue proued the present Church of Rome to bee, I haue now made demonstration, by themselues, that by their owne proceedings, they ought to allow this number vnto the Church of Rome. And now I proceede in like maner to *Matrimonie*, and *Extreame vnction*: and in the first I argue thus.

That which hath an externall, or visible signe, or Ceremonie, instituted of God, signifying, or giuing grace, and sanctification, is an holy estate, & honorable representing the grace of vnion, betweene Christ and his Church, is a *Sacrament*: But *Matrimonie* is such: therefore a Sacrament. The *Major* consisteth of the Protestant definition of a Sacrament, wholly coneyning it, and more them Protestants require vnto it, and so cannot by

*Matrimo-
nie a Sa-
crament by
English
Protestants.*

them bee denied. The *Minor* is proued by their owne publike directorie, where, in the treatise intituled *The forme of solemnization of Matrimonie*, it is called in these termes: *Holy Matrimonie*, an honorable estate, instituted of God, signifying vnto vs the mysticall vnion, which is betwene Christ and his Church: which holy estate Christ adorned and bewtified with his presence, and first miracle. And in an other place it is named, *holy wedlocke*. To which purpose tenderth, also that their prayer ouer those that bee married, in these words: *God the father, God the sonne, God the holy Ghost, blesse, preserve, and keepe you: the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction, and grace.* Againe thus I argue.

That externall visible ceremonie, or signe, that is consecrated of God, to such an excellent misterie, as to signifie the spirituall Marriadge betwixt Christ, and his Church: and by the grace, and bonde whereof, men are bound to loue their wyues, as their owne bodies, to leaue Father, and Mother, (to whome by nature wee are so much bownde) and to bee but one flesh with his wiffe &c. must needs bee a *Sacrament*: But *Matrimonie* is such by Protestants of England: Therefore by them, to bee esteemed a *Sacrament*. The *Maior* is manifestly true, in it self. And the *Minor* in those words, and more expressly (to proue it a *Sacrament*) sett downe in that their publike directorie in the places here cited.

And

Comm.
Booke iij.
Matrim.
§. dearly.
&c.

§. For as-
much, &c.

Sup. §.
God, &c.

§. & God. §.
all yee
which.

And had not the licentious wantonnes of these men soe much for their owne lasciuiousnes mayntayninge Marriadge, and accomptinge it an holy state in those of the cleargie, in whom the holy Fathers before name it incest, sacriledge and matter of excommunication, disliked of the inseparabilitie betweene man and wife, which beeing graunted for a Sacrament it bringeth with it, they would neuer haue denyed vnto it that dignitie and denomination. To which, soe often and many pluralities of wiues in their ministry it self and some Protestant Bishops amonge them (vntill a little restraint was ordayned by his Maiestie in parlament) are more then sufficient testimonie in this case. That *Extream-Vnction*, is a *Sacrament*, by their Articles, and S. Iames, his doctryne in his epistle, receaued by them, for canonicall, is more then manifest. And soe manifest, that (except credible Protestant Testimonies deceaue mee) greater Protestant Authoritie hath soe graunted, then these their Doctors may contradict. In which I will be silent; and onely add in this place, that their *Communion Booke it self*, and their common doctrine conteyned in their *Catechisme* there, set downe to bee beleeued of all, sufficiently insinuate, that either there be seuen *Sacraments*, as Catholicks beleeuue, or at the leaste, more then two, accordinge to their Article doctrine before. For in

*The Sacrament of
Extream
vnction.
Iacob. 5. v.
14. 15.*

pro-

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Communis
Books Tit.
Catechis-
m.

proceedinge dialoguewise, by question, and
answere, their words be these. *Question.* How
many Sacraments hath Christ ordeyned in his
Church? *Answer.* two onely, as generally necessary
to saluation, that is to say, Baptisme and the supper of
the Lorde. Where the words, generally, and
necessary to saluation, do emply, that there be
others, not generally to be receaued of all,
as Matrimony is peculiar to the married,
Orders to cleargie men; &c. neyther are
these absolute necessary to saluation, otherwise
the vnmarrried, and virgyns could not bee
saued; all women which are vncapable of
preisthood, should be damned, and none
but cleargie men saued &c. And these Pro-
testants doe not holde, that those words,
generally, necessary to saluation, are essentiall to
the definition of a Sacrament, which they
define in the next words followeing in
this maner. By this word Sacrament I meane an
outward and visible signe, of an Inward and spiri-
tuall grace, giuen vnto vs ordeyned by Christ him-
self, as a meane whereby wee receaue the same, and
a pledge to assure vs thereof. Which aswell,
proueth the Catholick doctryne, that Sa-
craments giue grace, of which hereafter,
as also that, which I haue vrged, in this
place.

Catechis.
supr.

CHAP.

CHAPTER XX.

PROVING BY THESE PRO-
testants, the Catholicke doctrine, of an
Indeleble Character, in the Sacra-
ments of Baptisme, Confirmation,
and Orders.



ONCERNING the Catholicke
doctrine, of the Church of
Rome, reaching a spirituall Cha-
racter, to bee impressed in some of
these Sacraments, and hitherto denied by
Protestants: The Councell of Trent hath thus
defined: In three Sacraments, Baptisme, Confirma-
tion, and Orders, a Character is impressed in the soule, *Cōcil. Tri-*
that is, a certaine spirituall and indeleble signe, that *dit. Sess. 7.*
they may not bee iterated. For proofoe of which *cap. 4.*
doctrine, by English Protestants, I argue in this
Maner.

That doctrine, which is taught by the
Greeke Church, neither hereticall, nor Scis-
maticall, but orthodoxe by these Protestants,
or by a generall Councell, whose decree, and
sentence bindeth all, is to bee allowed by
them, much more, if both those their Rules
so confirme it: But the doctrine of this Inde-
leble character, in the Sacraments of Baptisme,
Confirmation, and Orders, is taught and appro-
ued both by the Greeke Church, and a ge-
nerall

nerall Councell, that of *Florence*, for such allowed by them before: Therefore it ought to bee embraced by them. The *Maïor* is euidently true, by their graunt before. And the *Minor* thus proued. First the Greeke Church,

*Hierem. in
censur.
cap. II.*

by *Hieremias* their Patriarke, in their Censure vppon Protestants, in the eleuenth chapter, hath so censured. And the generall Council of *Florence*, with the assent of the same Greeke Church, Armenians, Iacobines and all Christendome hath defined it in these

*Cecil, Flor.
in unïon.
Arm.*

Words: *Inter hæc Sacramenta, tria sunt, Baptismus, Confirmatio, & Ordo, quæ Characterem .i. spirituale quoddam signum à cæteris distinctum, imprimunt in anima indelebile, &c.* Among these Sacraments, there are three, Baptisme, Confirmation, and Order, which presse in the soule a Character, that is, a certaine spirituall signe, distinct from others indeble: wherevpon they are not Iterated in the same parson, but the other fower do not Impresse a Character, and admitt Iteration.

To bee breife, I argue thus once for all. That doctrine, which is generally maintained, not onely by all professors of it, but also acknowledged, and defended by them, that bee esteemed learned among the enemies thereof, and professe the same Religion with them, is true: But this doctrine of a Character is such: Therefore it is true. The *Maïor* is euidently apparēt, for no more then friends, and Aduersaries learned, can consent to any truth. The *Minor* is thus proued, by these Protestant Doctors, following, loyning in Religion

about the Character in Sacraments. 399

Religion with them, that impugne and persecute the Church of Rome. First D. Feild Feild. l. 1. acknowledgeth a Character in Baptisme, and so cap. 15. remayneth even in the excommunicate: And so indeleble. D. Couell affirmeth the same of Baptisme, and Orders, and seemeth to insinuate it, of Confirmation. Hee writeth of it in these words: It is not amisse both termed a kind of Marke, *Couell def. of Hook.* or character. And confesseth it to bee Indeleble. *ps. 87. 88. 91.* And for Orders hee addeth thus: For ministeriall power is a worke of separation, because it severeth them that haue it, from other men, & maketh them a speciall order, consecrated vnto the seruice of the moste highe, in things wherewith others may not meddle. I call it indeleble, because they which haue once receiued this power, may not thinke to putt it of and on, like a cloake, as the wether serueth. And againe in this maner. Where there is a chaunge of estate, with an *Sup. pag. 91* impossibilitie to returne, there wee haue reason to account an Indeleble Character, to bee imprinted. This saith the Church of Rome, is in Baptisme, Confirmation, and Order, This forme, figure, or Character is called Indeleble, because that it is not to bee reiterated (as Protestants confesse of Baptisme, Confirmation and Orders) from whence it cometh. The Character of Order is an actiue power, as the schoolemen speake, which giueth an Abilitie, publicly to administer the Sacraments, vnto those, whome the Church hath esteemed fitt. The Character of Baptisme, is a passiue power, which maketh men fitt, to receaue the rest. And from hence, not onely is proued in as playne words, as any schooleman, or other Catholicke can speake, the Catholicke opinion of a Character,

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a Character, but also that *Orders*, and others besides them allowed for *Sacraments*, are to bee so esteemed as his last wordes *(the rest)* insinuate. And this sufficeth of this *Question*.

CHAPTER XXII

PROVING BY THESE PROTESTANTS, that the Sacraments of the Gospell giue grace, and, as the schooles speake, ex opere operato: by the vvorke vvrought.

*Cecil. Trid.
Sess. 7.*

CONCERNING the validitie, and grace of *Sacraments*, The *Council of Trent* defineth thus: If any man shall say, that the *Sacraments* of the new lawe, do not giue grace, by the worke wrought, (*opere operato*) but that onely faith of the promise of God sufficeth to obtaine grace: lett him bee *Anathema*. And to demonstrate, that the present *Protestants* of England are, or by their owne writings, ought to bee of the same opinion, thus I argue.

Whatsoever *Catholicke* doctrine of the *Romane Church*, is confirmed both by the publicke proceedings, and priuate writings of the *Protestants* of England, ought to bee allowed, and embraced by them: But the doctrine of the *Romane Church*, concerning the efficacie

efficacie of Sacraments, that they cause grace in the worthe, and duely disposed Receauers of them, and that *ex opere operato*, as the Councell before, and our schooles speake, is such: Therefore it ought to bee allowed, and embraced by them, for true. The Maior is evidently true, and cannot bee denied, for no man may or can hold against his owne opinion, or that publicke Rule, and Authoritie, to which hee hath subscribed, and submitted himself in Religion. The second proposition is thus proued: and first by that cheefe Rule their booke of Articles, to which they haue all subscribed: where it is thus defined in their Religion: *Sacraments ordeyned of Christ are effectuell signes of grace, and Gods good will towards vs, by the which hee doth worke inuisibly in vs.* And againe, in their newly reformed communion booke in these words. *By this words Sacrament I meane an outward, and visible signe, of an inward, and spirituall grace, giuen vnto vs, ordeyned by Christ himself, as a meane, whereby wee receaue the same.* Therefore beeing graunted by the greatest Rules of Religion, which English Protestants haue, that *Sacraments bee effectuell of grace; and Gods fauour, giuing grace, and meane whereby wee receaue grace;* And all English Protestants Ministers haue subscribed to these doctrines in those bookes, They must needs graunt, that Sacraments bee causes of grace: for among causes the *efficient*, and *effectuell* is not onely a cause, but of *extrinsecall* causes, by many

Booke of
Articl. of
Relig. art.
25.

Comm.
Booke re-
for. titul.
Catechis.

degrees the cheifest. And beeing allowed for such Instruments, and meanes, by which God worketh inuisibly in vs, and giueth grace, and wee so receaue grace, as their words bee: They must needs bee true instrumental causes of grace, and such worke in vs. And their same practi- call Rule of their Religion the *Communion booke* hath the same doctrine concerning Baptisme, and consequently of all others, proued by them to bee Sacraments, one and the same reason beeing of all: for in the *Treatise of Baptisme* thus it prescribeth the

*Comm-
Booke: Ti-
tul. publick
Baptisme.
S. Almigh-
tie and
euerming
S. allmigh-
tie and im-
mortall
God, &c.
sup:*

Minister to speake vnto God: By the Baptisme of thy well beloned Sonne I HESVS CHRIST, diddest sanctifie the flood Iordan, and other waters, to the mysticall washing away of sinne. And in the next prayer, they pray in these words: Wee call vpon thee, for these Infants, that they comming to thy holy Baptisme, may receaue remission of their sinnes, by spirituall Regeneration. Then seeing the Sacrament and water of Baptisme washeth away sinnes, and remitteth sinnes, which cannot bee done without grace, it must needs haue an Influence, causalitie, and efficacie in this sanctification; for to washe, and to remitt, are not without operation, and causing. Neither can those Protestant Bishops, and Doctors, that were assembled at the conference at Hampton Court, bee of other minde, for graunting (as there they do) a necessitie of Baptisme to saluation. They must also of necessitie teach, that it giueth grace, which is so necessarie to saluation, that no man can bee saued

*Conference
at Hamptō
pag. 16.*

about the grace of Sacraments. 403

saued without it, for so hee might bee saued without Christ. And this (as before) they must graunt, except they would say (which none of them to my remembrance doth) that it is onely *conditio sine qua non*, a necessarie condition, but no cause, which if any man should affirme it is directly against his subscribed Rule before.

Now lett vs come to their particular writers, of which, the first to bee cited, the Author of the *Survey of the communion Booke*, confirmeth that which I haue concluded, by their publicke Rules in this case, telling vs plainly, that by the publicke Protestant Religion of England, *Sacraments or meanes of grace, and da worke, ex opere operato, by the worke done.* As the Catholick Councell of Trent hath before defined, D. Feild acknowledgeth no lesse: and affirmeth plainly, that *the water of Baptisme is filled with sanctifying force and power.* Therefore it is a cause of grace, and such sanctification. M. Middleton speaketh of communion in these termes: It doth exhibite, and conuey the graces, and merits, of Christs passion vnto vs. And hee nameth it, an effectuall Instrument of grace. And of Sacraments thus hee writeth: *They are effectuall Instruments, of our regeneration.* D. Sutcliffe, besides the matter, and forme of a Sacrament, instituted by Christ, requireth vnto it, *grace and Iustification.* And writeth further in these wordes: Wee confesse, that God worketh sanctification, by the Sacraments of the new testament. D. Conell commending the opinion

The Protestant Survey of the Booke of common prayer pag. 104. 118. 89. 141. 103. 104. Feild pag. 10. 179 Middleton papistom. pag. 108. Pag 106. Pag. 100. Sutcliff Ans. to the lay per. pag. 22. Sutcliff ag. D. Kell. pag. 69.

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Conell def.
of Hook.
pag. 96. 97
98. 99. 100
101. 102.
Ec.
Against
Barges
pag. 101.
102. 103.
and def.
sup. pag. 96

Conell sup.
page 97.

of the Catholicke scholemen, in this Que-
stion, teacheth: Sacraments bee Instruments of
grace: causes of sanctification: giue grace instrumen-
tally. His words bee these: The Sacraments are
not onely signes, but causes of our Iustification. And
reciting the opinion of our Catholicke
scholes, approueth, and expoundeth it, in
this maner: Agent causes wee know are of two
sortes: principall, which worketh by vertue, and power
of his forme: as fier maketh hoate: and thus nothing
can cause grace, but God himself: grace beeing a par-
ticipation of the diuine nature. Instrumentall, which
worketh not as the other, by the vertue of his owne
proper forme, but onely by that Motion, which it bath
from the principall, and first Agent. Thus do Sacra-
ments worke. And further allowing, and ex-
pounding the schoole phraze, and doctrine,
that Sacraments worke by the worke done
(*ex opere operato*) hee iustifieth the same, and
sheweth, how the Church of Rome hath
beene flaudered by Protestants in this
point: his wordes bee these: The Sacraments bee
effectuall meanes and vessels of grace, as glasses contey-
ning potions to cure the sicke. Neither doth any man
say, no not the Church of Rome (although they bee so
accused by some of vs) That the Sacraments worke of
themselues, by a vertue resigned vnto them without
God. God worketh by them as by Instruments power-
full, and thought in his wisdom fittest. The Sacra-
ments are powerfull meanes of Regeneration, hauing
by a diuine ordination, a force, and vertue, to begett
faith. And therefore iustly amongst all the Treasures,
that God hath left vnto his Church, wee honour, and
admire

about the grace of Sacraments. 405

admire most the holy Sacraments. And againe: *Sa- Couell sup.*
 craments are the powerfull Instruments of God, vnto pag. 98.
 eternall life. And further thus: It is a strong grow- *Pag. 99.*
 ing fancie, to bee afraide to say, that the Sacraments
 begett faith. Sacraments giue grace by the worke
 done, *ex opere operato*. And reciting what things
 are required to the due receauing of Sacra-
 ments, concludeth thus: Now that, which in all *Pag. 99.*
 this, actiually, and instrumentally bringeth grace, is the *sup.*
 externall action, which is commonly called the Sacra-
 ment: this hauing vertue from his Institution. And
 hee doth not onely Ioyne with the Church
 of Rome (as before) in this Article, But for
 it approueth the decrees of our Popes, and
 Councells, euen of Trent it self in this maner:
 Wee say with the Auncient fathers, *Stephanus, Siri- Couell sup.*
 cius, Innocentius the first, Leo, Anastasius the seconde, *pag. 102.*
 (all Popes of Rome) in his Epistle to Anastasius the
 Emperour, with the Councells, first the generall Council
 of Nyce, the first Council of Carthage, the laste
 assembly at Trent, with the testimonies of the Fa-
 thers, and Doctors, that the Sacraments for the
 Institution of Christ, and his promise, are effe-
 ctuall, &c. And thus much from these Pro-
 testants themselues, against themselues,
 for those sacred, and Catholicke doctri-
 nes, of the Romane Church; for the
 moeste Iust, and worthy defence, and pro-
 fession whereof, they haue so longe time,
 so rigorously, and Iuiuriously against their
 owne sentence, persecuted their naturall
 friends, and Catholicke Contrymen. Here-
 after God of his mercie graunt vnto them,

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and all Enemies of his holy Church,
grace to knowe the truth, and to
professe, and followe it, when they
knowe it.

FINIS



*The faultes escaped in printing, are this
to be corrected.*

PAge 15 line 1. for are, reade as. p. 23. l. 19.
heaps, heads. p. 32. l. 15. poort, part. p. 41. l.
10. same, sonne, p. 97. l. 2. so, see. p. 127. l. 11.
appeace, appeare. p. 140. l. 7. curried, carried. p.
144. l. vlt. and, and his. p. 152. l. 2. prayer, prayed,
p. 190. l. 8. shrouke, shronke. p. 198. l. 23. daes,
deedes. p. 211. l. 5. full, fall p. 221. l. 2. man, many.
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APPROBATIO.

Iste Liber qui Inscribitur
English Protestants Recantation à
quodam viro docto & pio mihi-
que familiariter noto cōpositus,
& à me perlectus, nihil continet
quod fidei Catholicæ vel bonis
moribus aduersetur, sed doctissi-
mè hereticos huius temporis, An-
glia præsertim, per ipsorummet
cōfessionem refutat. In cuius rei
testimonium nomen meum sub-
scripsi. Die 19. Iulij. 1617.

MATTHÆVS KELLISONVS.

Huius iudicio subscripsit die 27. Iulij,
Georgius Coluenerius S. Theol. Doctor &
Professor, ac Librorum Censor.